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THE
CHURCHES
RESURRECTION:

O R,
The CREATING of the
New Heavens.

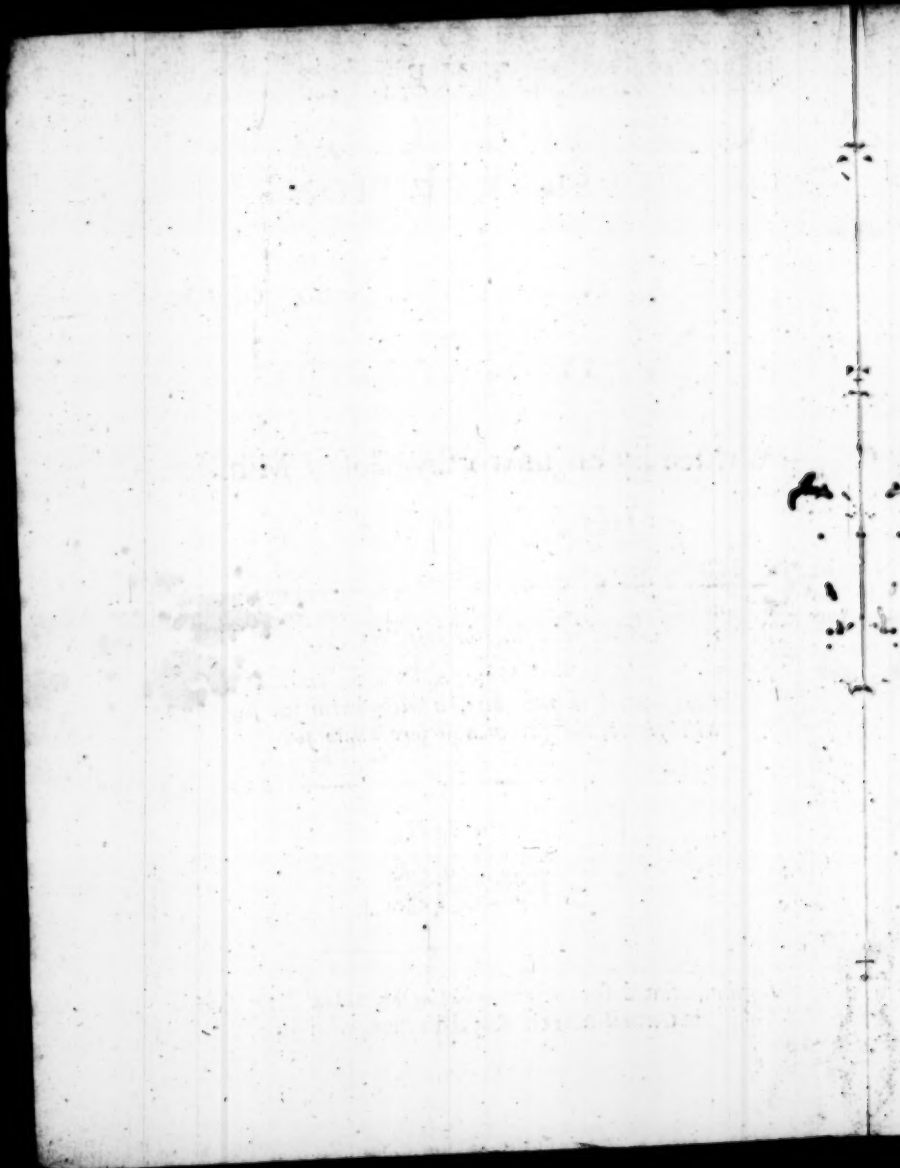
Written by an unworthy Gospel-Minister,
JOHN BRAYN.

Rev. 21. 2. *And I John saw the holy City, &c.*


Acts 13. 41, *Behold, ye despisers, and wonder, and perish: for I
work a Work in your days, a Work which you shall in no
wise believe, though a man declare it unto you.*



London, Printed for George Whittington, at the Blew-Anchor
in Cornhill, near the Royal-Exchange. 1649.



To the Honorable,
The General Council
OF THE
ARMY.

N that I am assured you and your despised Armies, are they by whom the Church is to be ushered out of her long hid estate into the world again; I presume to present you with this insuing Tract, as belonging to you, which may something serve to help-direct your Councils in Church-affairs, in the sound foundation whereof you will finde to consist the strength of your undertakings, Councils and comforts to depend, and issues to succeed, it being the work onely of God, to giue man to his labor an expected end. Now the Lord so direct you in your great undertakings, to do the work of the Lord, that he may haue glory, and you mercy in the day of Christ, is the desire of

Your Servant in the Gospel,

J O: BRAYN.

To the Reader.

I Think good to acquaint thee, that God may have the greater glory, That the Form of Government I drew wholly from the Word, before I saw the least footstep of it in the Primitive Practice, mentioned by the Fathers; which when I came to see them to be as so many Witnesses to the Truth, I could not for the Truths sake but make it publique for thy profit. It is not as large as intended, but Epitomized onely, my allowance for my Ministry being detained from me; nor did I therefore translate but few of the Authorities cited; some are, for the use of the unlearned. I desire you to pass by the errors committed in Printing it, because having other occasions, I could not attend the Press, and it shall be your honor, and be esteemed of

Your Servant in the Gospel,

Jo: BRAYN.



IN these times it hath been the way of men to cry down the sound and saving Truths of God and the Gospel, by branding them with terms of *Novelty*, and *New found Notions*, proudly and scornfully calling them ridiculous things, in branding the men that God reveals them to with odious names, hindring many from so much as trying the Truth; then which, Satan hath not had a greater Engine against the way of God in these last times, which the tryal of the first and purest of Antiquity will reveal unto us, and shew us how; and I shall endeavor, as my weak ability, small reading, and other great employments will give me leave, in these few sheets of Paper following to manifest. And first,

THat the Government of the Church in the Primitive times, was not looked on as in these latter times it hath been (even to be a thing to be made conformal to every estate in which the Gospel is preached prudentially) which is clearly to be proved by many witnesses; but in that the Scripture saith, *Under two or three Witnesses every thing shall be established*, I shall onely prove them by two or three, and no more, as being sufficient hereunto alone.

Tertullian, who lived about Two hundred years after Christ, saith, *Nobis vero nihil ex nostro arbitrio inducere licet, sed nec eligere quod aliquis ex suo arbitrio induxerit, Apostolos Domini habemus auctores, qui nec ipsi quicquam ex suo arbitrio quod inducerent eligerunt, sed acceptam à Christo disciplinam fideliter Nationibus assignarunt itaq; etiamsi Angelus de cælis aliter Evangelizaret, anathema diceretur à nobis.* De Præscrip. Heret.

The sence this: It is not lawful for us to induce any thing at our pleasure, nor to choose that any one hath induced of his own will; we have the Apostles of the Lord, Authors, who themselves nor chose nor brought in (to the Church) any thing of their free will, but they faithfully assigned to the Nations the discipline received from Christ: Therefore, though an Angel from heaven should teach otherways, let him be accounted as accursed of us.

Ap. What place is there then for a prudential Government in the Church? How can Ministers plead for it, or Magistrates set it up?

Dionisius Ep. to Demophilus.

Si distinctiones ordinesq; confundere Sacratissimas Dei Sanctiones jura transgredi est, omni profecto ratione caret Dei causa pervertere traditum divinitus ordinem; neq; enim in seipsum Dei sermo divisus est, alioquin quomodo staret ejus regnum?

Clem. Alex. Lib. Strom. 7. p. 841.

Quomodo ergo in bello non est ordo deserendus quem dedit imperator militi, ita nec est deserendus ordo quem dedit nobis verbum, quem accepimus principem ac ducem cognitionis & vite.

I may prove this by others, but *Tertull.* whose Authority is questioned by none, speaking to this exceeding pertinently, I propose again, as in his Book *Adversus Marcion.*

Et oportuerit utiq; prius alium Deum exponi, postea ejus disciplinam induci; quia Deus auctoritatem praestet disciplina, non Deo disciplina.

This I suppose proves sufficiently, That in the Church no Discipline ought to be set up, but what Christ in the Gospel hath commanded.

The second thing to be considered, is, The Ministry without the Church, erected by Christ in the world to fit for the Church.

1. The Books of *Arnobius*, *Lactantius*, *Justin Martyr*, called *Serm. ad Gentes*, prove it.

Clem. Alex. ad Gentes.

Venite, venite o meorum juvenum casus nisi: enim rursus efficiamini ut pueri, & regeneremini ut ait Scriptura cum qui vero est pater non recipietis, neq; unquam in regnum Calorum intrabitis, quando enim est hostiis permissum ingredi, sed quando ut puto inscriptus fueris & cives effectus, & patrem acceperis; tunc eris in numero filiorum patris, tunc dignus habebitur qui sit haeres.

Come

Come ye, come ye, O Congregation of my yong men, for unless ye become again as children, and be new born, as the Scripture saith, ye cannot receive him who is truly the Father, nor shall ye ever enter into the Kingdom of Heaven: When is it permitted the stranger to enter, but when, as I think, he is inrolled and made a Citizen, and hath received the Father? then he shall be in the number of the Fathers children.

That this was to unconverted Gentiles, is without doubt; and farther shews, They were to be inrolled, and receive the Father (that is, I suppose) they were to profess Faith in and Obedience unto God, before he could be a Citizen or a Son, which at first must be an estate of childhood in the Church again (though men by nature) or they could not enter.

Clemens in Oraz. adhort. ad Gentes.

Præcursor Johannis vox verbum præcurrit, vox adhortatoria præparans ad salutem, vox adhortans, ad hereditatem Cælorum per quam sterilis & deserta non est infertilis.

This shews what the work of this Ministry was, even onely to prepare for, and perswade men of the necessity there was to become members of the Church, and to be of the society of the Saints, that the barren and the desert souls may not be unfruitful, he alluding herein to *John* preaching in the wilderness of *Judea*.

Tertull. adversus Marcion.

Lex & Propheta usq; ad Joannem ex quo regnum Dei annuntiatur, quasi non & nos limitem quandam agnoscamus Joannem constitutum inter vetera & nova ad quem desineret Judæismus, & à quo inciperet Christianismus: non tamen, & ab alia virtute facta sed sedatio legis & prophetarum & initatio Evangelii in quo est Dei regnum Christus ipse.

1. This Ministry in *John the Baptist* was set up among the Jews, Gods own ancient people, to prepare them for the Gospel estate, which proves the Ministry to be exercised among all other people, to prepare them for the Church estate, if it had been needless among any, it had been among the Jews.

2. This Ministry is clearly confirmed by the Apostle, *2 Tim. 1. 11.* who is *ἡγούμενος & διδάσκαλος*; here Apostle and Teacher are the two extremes of the Church, Ministry the first and last, highest and lowest; between which, the Prophet, the Evangelist and

Pastor are contained ; before all which, the κηρυξ is placed, who prepares for the Church Ministry, but is not of it.

Eusebius Lib. 6. cap. 2.

Cum Ecclesia apud Alexandriam Magisterii deesset officium, cumq; omnes perturbati persecutorum minis & ferocitatibus an fugissent, aliquanti Gentilium conveniebant ad Originem tunc adhuc Grammaticum docentem audire de eo verbum de nostra fide ac Religione Cupientes ; quos ille non tantum ad fidem de perfidia convertibat, sed etiam perfecta vite institutionibus informabat. Hence Mr. More in his *Chronol. Tables*, calls *Origen* Catechist, as if he had obtained no other degree of Ministry.

It is remarkable he saith, he did not onely convert them from infidelity to the Faith (which was the proper work of the Ministry without the Church, and so here implied) but informed them in the Institutions of a better life.

1. This was more, I suppose, then any before *Origen* ever did by an ordinary Call.

2. It is true, the Ministry were all fled, and so none left to do it.

3. Called on of the people to do it.

3. A word or two will not be amiss, to shew the maner of Admission to Church Society, as recorded by the Ancients.

Clem. Alex. Lib. 7. pag. 834.

Num ergo si quis pacta conventa non observaverit, & transgressus fuerit eam que fit apud nos confessionem, propter eum qui non stetit sue professioni abstinebimus nos quoq; a veritate? sed ut oportet virum probum minimè esse mendacem & nihil infirmare eorum que est pollicitus, etiamsi aliqui alia pacta conventa transiliant, ita nos quoq; nullo modo convenit transilire regulam ecclesiasticam, & maxime eam que fit de rebus maximis professionem.

Tertul. de Spectaculis : Cum aquam ingressi Christianam fidem in legis sue verba profiteremur, renunciasse nos diabolo & pompa ejus & Angelis ejus ore nostro testamur.

Dionysius cap. 2. de Hierar. sets it out thus, He that is taken with the love and desire of sublime and celestial benefits, comes to one of the number of the faithful, and desires him to bring him to the Priest, promising he would observe all that should be required of him with his whole heart ; desiring him he would also take the care of the ordering

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ordering of his remaining life. Now although the believer be inflamed with a sacred love of the salvation of his soul, yet considering the height of the thing, and humane infirmity, forthwith horror and distress invade him: At length he bountifully promisseth him to do what is desired, and taking the man, brings him to the high Priest (or Evangelist) who with great joy receives the man no otherways then as a lost sheep on his shoulders; then he (that is, the high Priest) gathers all the sacred Orders, that they may co-operate with him (which is the Pastor and Teacher, admitting him for a Member) and that they may rejoyce together for the man, and as the holy Church (that is, the society of the Saints) they give thanks to the Divine Clemency, and in the beginning singeth some Hymn, inserted in the sacred Books, together with all the Orders of the Church, *post hac deoscularis Sanctis altaribus*: After this, the Priest comes to the man standing by, and demands of him, What moved him to come there; he accusing himself (as he was taught by him that took the charge of him) of ungodliness, and ignorance of the true God, and sighing for that he hath been so long destitute, of the work of the divine life; and praying, That by his most sacred Office and Prayer, he may be permitted to enjoy God and the Divine Mysteries. Now on this it is witnessed unto him by the Priest, that he ought to come to God with his whole heart, and in all things to be perfect and unblameable. Then the Priest opening the nature of a divine Conversation and life, it is demanded of him, if he will live so, yea or no; which when he hath promised, he puts his hand on his head, *Consignansq; illum*, he commits him to the Priests, they Record the man, and him that undertook for him. Other Ceremonies are by the perverters of Antiquity added after, which I pass by as spurious things, and then the Evangelist, Pastor and Teacher proceed to the Baptizing of him.

Clem. Alex. Lib. 7. Stro. p. 790.

Nam ante mysteriorum quoq; seu Sacramentorum traditionem exhiberi oportere quasdam expiationes iis qui sunt initiandi mysteriis; utpote quod oporteat impia deposita opinione ad veram converti traditionem.

Herein that this was done to those were to be initiated, at their initiating (by the mysteries) that is, at their Baptism; before which they were to promise the denial of themselves, and the forsaking their old Conversation, and a subjecting themselves to the Gospel, and

and promise to live the life of Christ, in society with the Saints.

Now in these do I suppose begins the bonds and eyes spoken of *Ephesians* 4.16. *Coloss.* 3.19. in which, the member is bound to Christ, to the Minister, the members by Promise, by Sacraments, by Profession of Faith, &c. and Christ unto the Christian.

Application of this is, That seeing the collection of Churches was in this manner set down in the Gospel, and practised for Two hundred years after in the Church, sure the same way is still to be observed, or the constitution of our Churches cannot be said to be according to Christ in the Gospel, or the Churches in the Primitive pattern; but must resemble the estate of Churches as they were set up under Antichrist, or that Form which made way for him, and contributed to the inthronizing of him.

Iustin. Apol. 2.

Eucharistia nemo admittitur nisi qui credit veram esse nostram doctrinam, ablutus regenerationis lavacro in remissionem peccatorum, & sic vivens ut Christus docuit.

The fourth general is of the Ministry, that appertains unto the Church onely.

Their number are said to be three onely.

Tertull. de Exhort. Castitatis.

Differentiam inter ordinem & plebem constituit ecclesie auctoritas & honor per ordinis confessionem sanctificationis à Deo, ubi non est ecclesiastici ordinis confessio, & Offert, & Tingis, & Sacerdos est tibi solus, sed ubi tres, ecclesia est.

The words for the Ministry are *obsoletere*; but he that is not a stranger to his Writings, will not admire at it, especially in his *Apolag.*

Dionysius Eccles. Hierar. cap. 5. par. prima.

Nunc jam Sacerdotalis persunctio suo est loco, exponenda, in purgantem atq; illuminantem Consummantemq; ordinem distributa, which he calls cap. 6. Minister, Sacerdos, Pontifex.

Now, saith he, the Sacerdotal Calling is to be expounded in its place, and is distributed into the Purging Order, which is the Teachers, the illuminating the Pastors, and the Perfecting Order, which is the Evangelists.

And after *idem ibid.* he clears it thus; *Rudes haecenus purgat, Medias purgatos ratione Sacratioris eruditionis illuminat, ultima quæ*

& priores concludet & complet quod interdictis Svarius instructio-
nem scientia perfecit.

Which plainly proves the Ministry then exercised in the Church,
to be threefold, and distinguished by the operations of them, pur-
ging, illuminating, perfecting, and by the Order they are placed in
the Church; as, the first Ministry, the middle Ministry, the last
Ministry.

In the *Ep. Decretal* of *Lucius* it is said, That a Bishop should
have two Priests and three Deacons following him, which was in-
tended for the constituting of a Church according to the Gospel, and
not for pompous pride, as Papists understand for Popes.

Ignatius Ep. to the Church of Trallis.

*Quid vero Presbyterium nisi collegium Sacrum? consiliarii & con-
sessores Episcopi: quid item Diaconi nisi imitatores Angelicorum
virtutem ei ministrantes ministerium parum & immaculatum ut San-
ctus Stephanus beato Jacobo, & Timotheus ac Linus Paulo, & Ana-
cletus atq. Clemens Petro? qui igitur inobediens fuerit his Atheni &
impius omnino fuerit & Christum improbens.*

I the sooner quote this Epistle, because not questioned, and this
matter, because its used by *Ignatius* demonstratively; in which he
proves their Presbytery, consisting of a Bishop and two Presbyters,
to agree with that of *Paul*, *Timothy* and *Linus*, *Peter*, *Anacletus*
and *Clemens*, and so to be according to the Apostolical institution:
This Epistle spoken of by *Nicephor*, lib. 3. cap. 29. *Hyrenus*. *Euse-
bius*.

The reason why *Irenaeus* speaks so little of these things in his Five
Books, *Advers. Hares.* I suppose is, because he wrote a Book *De
Disciplina*, mentioned by *Hieron. de vita Irenaei*, which with the true
History of *Egipp.* and that Book of *Iosep. Antiocb.* called *Speculum
perfecte militiae ecclesiae Primitivae*, are all lost; and the beginning of
the first *Lib.* of *Strom.* of *Clementis Alexandrini*, which was the
Key of his Books of *Stromes* doubtless.

Hyren. Lib. 4. cap. 43.

*Quapropter eis qui in ecclesia sunt Presbyteris obandire oportet his
qui successionem habent ab Apostolis sicut ostendimus, qui cum Epis-
copatus successionem Charisma veritatis certum, secundum placitum
patris acceperunt.*

In which he shews, That in every Church there ought to be Pres-
byters, who are to have their succession from the Apostles.

This

This may be seen in *Origenes* *metrius Episcopus* quod ad ipsum precipue doctrinae gratia multitudinis verbi multitudines plurima convolarent, & *Calexiandri* id est, docendi magisterium in ecclesia tribuit, which I take to be Catechizing.

Lib. 6. cap. 5. Nam cum apud Palaestinam precipui & eminentes inter Episcopos viri id est, Hierosolimorum Alexander, & Theotistus, Cæsarea, videntes divinum opus verbo Dei ordinassent eum Presbyterum, ac eum Sacerdotio jam namq̃, dignum probarent.

Sacerdos is usually applied to the Pastors Ministry, which he was thought worthy of, but received it not; which proves this Presbytership he now received, was nothing else but the Doctors office, as appears more clearly in the words following, *Origenes apud Alexandria* Doctor ecclesie valde clarus habebatur.

Lib. 6. cap. 17. Post Philetum autem apud Antiochiam Zebennus ecclesiam suscepit, quo in tempore *Origenes* rogatus est ab ecclesiis; (that is, the distinct Societies at Antioch) apud Antiochiam ut illo usq̃, pro convincendis hereticis qui inibi liberius convalescerant perveniret, quò cum pergeret & iter necessariò ageret per Palaestinam, Presbyter apud Cæsaream ab illius provincie Episcopis ordinatur.

1. By his first Presbytership he ministered at Alexandria.
2. By his second at Antioch.
3. He was under Zebennus the Bishop at Antioch, he never assumed that degree of Ministry in the Church.
4. He was Catechist before, by the ordination of Demetrius.
5. In this is observable, That the People of Antioch had the call of their Ministers, and none assumed that Authority over them in those days.

Justin Martyr speaks nothing of the Discipline of the Church, but in his second Apology made to Antonius Pius, at the end of it, in which he speaks of the Presul and Præpositus, Lector and Deacons; but the Papists have so corrupted it, as that there is no use to be made of it, there is foisted in it the carrying about of the Sacraments to the sick, the Minister, not the Deacon, to collect the Alms of the Church, &c.

Ignatius Ep. 3. ad Magnesianos.

Ceterum quoniam merui videre vos per Damam Deo dignum Episcopum vestrum, & Presbyteros Deo dignos, Bassum & Apollonium & convivam meum Sotionem Diaconum.

Here

Here the Presbyters are clearly by name expressed, who are onely two; if there had been more, he would not have left them out, and have named *Sotion* the Deacon: And in all his Epistles, when he writes of Presbytery, you are to understand the same number alway, no true Church having one more then another.

Epigippus. Unà cum Apostolis suscepit ecclesiam administrandam frater Domini Iacobus, qui Iustus ab omnibus cognominatus.

Which Apostles were *Peter* and *John*, Gal. 2.9.

Hence *Irenæus*, lib. 3. cap. 12. writing of that *Acts 15. Ascendissent Paulus & Barnabas Hierosolimam ad alteros Apostolos propter hanc questionem, & universa ecclesia convenisset in unum*: Here he speaks of the Apostles and Church, but not Elders, which shews the Apostles and Elders were the same persons, though diversly set out, as *1 Pet. 6. 1. An Elder and Witness*, and *Paul*, *2 Tim. 1. 11. An Apostle, a Teacher*, which implyeth the same thing.

Tertul. de Pudicitia.

Apostoli emittunt ad eos qui jam ex Nationibus allegi caperant, Visum est Spiritui Sancto & nobis.

Where he leaves out the word *Elders*, and mentions Apostles, onely intimating, that the Apostles and Elders were the same men.

Clemens of Rome, Ep. to James.

Proreta officium Episcopus impleat, Presbyteri Nautarum, Diaconi dispensatorum locum tenent, hi qui Catechizant Nautalogis conferantur, Epibatis autem totius fraternitatis multitudo sit similis. The rest of his works (if this Epistle be not) is spurious, and this grossly corrupted: But here the Catechist and the Presbyters are distinct workers in the Gospel work or Ministry, the Presbyters were not to Catechize.

Hyeren. lib. 4. cap. 37.

Per omnia hæc Deus pater ostenditur Spiritu quidem operante, filio vero administrante, patre vero comprobante, homine vero consummante ad salutem. And after shews how it is done, saying, *Divisiones charismatum sunt, idem autem Spiritus; divisiones ministeriorum, idem autem Dominus; divisiones operationum sunt, idem autem Deus qui operatur omnia in omnibus.*

1. The gifts are said to be the Spirits.
2. The Ministeries or execution of them, the Sons.
3. The operations which depend on the several gifts of Evangelist, Pastor, Teacher, and their several teachings, are said to be Gods or the Fathers.

C

4. These

4. These all tend to perfect the Believer.

Similiand. Hermas. Disc. Paul. Similiand. 8.

Nuncius Domini coronas iussit afferri, allatae sunt autem corona velut ex Palmis facta, & coronavit eos viros nuncios in quorum virgis Pampinos invenerat & fructum, & iussit eos ire in turrim: sed & illos viros misit in turrim in quorum virgis Pampinos invenerat sine fructu, dato eis sigillo, nam vestem eandem habebant, id est, candidam sicut nives; cum quâ jubebat ipsos ire in turrim. Nec minus & eos qui rediderant virgas suas sicut acceperant virides, datâ eis veste candidâ & sic eos dimisit ire in turrim: his consummatis ait ad Pastorem illum; ego vado, tu vero dimitte hos intra muros in eo loco quo quisquâ meruit habitare.

This Book is wonderfully corrupted throughout, yet many things thereof would serve to prove the things asserted, but this being clear and full, sufficeth.

Hieron. Ep. ad Evagrium.

Et ut sciamus traditiones Apostolicas sumptas de veteri Testamento, quod Aaron & filii ejus atq; Levitae in Templo fuerint, hoc sibi Episcopi Presbyteri & Diaconi in ecclesia.

Here he compares Aaron and his two Sons to the Evangelist, Pastor and Teacher (though I suppose the true order was broken before Hieron's time) and the Levites to the Deacons.

Gregory is forced to confess the truth, though, as it were, against his will, 16 Hom. super Ezek. lib. 2. p. 72. *Orientalis via tres hinc & tres inde Thalamos habere memoratur: non inconvenienter accipimus, si tres esse fidelium ordines.*

Now as there are three Orders of Believers, so there were three Chambers or Meeting-places to meet in, and Ministry implied, though then at Rome were no such Order.

Polycarp. Ep. ad Philippenses.

Rogo igitur vos omnes insistere verbo justitiae & patientiae quam oculata fide vidistis non solum in beatissimis illis Ignatio scilicet, & Zozimo & Rufo.

These three being the whole Church Ministry mentioned by Nicephor. lib. 3. cap. 29. Zozimus and Rufus were never Bishops of Antioch, as in the Catalogue of the Bishops appears.

5. The ground generally laid down for this threefold Ministry, is taken from the Trinity of persons in that one Divine Essence of God.

Clem.

Clem. Alex. Strom. Lib. 7. p. 799. calls the three Assemblies of the Church, *Beatam Sanctorum mansionem trinitatem*, then by which it could not be expressed more fitly, commending it unto us in the highest mystery, in whom they are indeed made one, to which Christ alludes, *Joh. 17. ver. 11, 21.*

Dionysius cap. 5. de Eccles. Hierarch.

Et quidem Hierarchiam omnem in trinitatis distribuerimus numerum.

And truly, saith he, we distribute all Hierarchy into the number of the Trinity, that is, of three.

Ignatius Ep. 6. ad Philad.

Unus Episcopus, una cum Presbyterorum Collegio & Diaconis conservis meis, quando quidem & unus ingenuus Deus & pater, & unus unigenitus filius Deus verbum & homo, unus paracletus Spiritus veritatis.

Hyren. Lib. 4. cap. 75.

Per hanc ordinationem & huiusmodi convenientiam & talis factus & plasmatus homo secundum imaginem & similitudinem infecti Dei, pater quidem bene sentiente, filio vero ministrante & formante, spiritu vero nutriente & augente, homine vero paulatim proficiente & perveniente ad perfectum.

6. Now as the Ministers are three, so they had a threefold Ministry, which were distinguished diversly one from the other.

Clem. Alex. Lib. 7. p. 779.

Salutares ha conversiones pro ordine mutationis dividuntur & temporibus, & locis, & honoribus, & cognitionibus, & hereditatibus, & ministeriis usq; ad eam qua transcendit contemplationem, & est proxima Domino in eternitate.

These saving conversions for order of change, are divided both in times, places, honors, knowledge, inheritances, ministeries; and implieth, That the Saints in the Church came (in time) to change their Ministry, and with their Ministry, their former place of Ministry, and had greater honor in the Church, and had a higher degree of knowledge ministered to them then formerly: So that it is clear, the same Doctrine was not preached by the Evangelist, that was by the Pastor or Doctor; nor did they preach to the same people, or in the same place, as men dream. *2 Cor. 10. 16.* the Apostle speaks of another mans life, which he would not boast of, that is, other mans Ministry.

Dionysius Ep. Tit. divides the Ministry into *Nutrients, Renovans, Perficiens Ministerium.*

In his *Eccles.* *Hierarch.* *Pontificalis ordo non perficere solum, verum & illuminare & purgare novit.*

Sacerdotum vero virtus habet in se, illuminantem & purgantem, Verum qui inferiores ad praestantiora transire nequeunt, propterea quod fas illis non est ad istiusmodi proficere superbiam.

Tertul. de Exhort. Castitatis.

Si habes jus Sacerdotis in teipso ubi necesse est habere, oportet etiam disciplinam Sacerdotis ubi necesse sit habere jus Sacerdotis: Digamus Tinguis, Digamus offers, quanto magis, &c. of this more fully in my Letters sent to the Assembly, printed.

7. And then by degrees, as believers were fitted, they were passed from one Ministry to the other more perfect Ministry.

Dionysius cap. 5. Eccles. Histo.

Ista quidem Sacrosancta Lex est, ut per primam & sequentiam ad angustissimam illius subvehamur lucem, idem ibid. cap. 2. Rudis ex seipso non statim continenter hanc cupiet, verò sensim ac per gradus ad priora semper & digniora atq; ad excellentiora conscendit, sicq; perfectus ad supremum illum tandem divinumq; ordinem gradu proficiente subvehetur.

Clem. Alex. Lib. 3. Pedag.

Multa per enigmata, multa per parabolas quoq; possunt prodesse iis qui in ea incidunt: sed non est meum inquit pedagogus hac docere, sed magistro ad sancta verba exponenda opus habemus, ad quem nobis eundem est; & jam quidem tempus est mihi cessandi à pedagogia, vobis autem audiendi Magistrum; cum is autem vos acceperit, in bona disciplina eductos edocebit eloquia.

1. Hence it is clear, one Ministry ended in the other, and fitted for the other, and none taught the others Doctrine.

2. Here *Magistrum* is put for *Pastorem*; he taught the Doctrine of Milk in his *Pedagogus*, which was the Teachers office, is clear.

Tertul. de Resurrect. carnis.

Num & homo interior hic utiq; renovari habebit per suggestum spiritus, proficiens fide & disciplina die ac die; non illic, id est, non post resurrectionem, ubi non utiq; die ac die renovare habemus, sed semel ad summum.

1. He shews the renovation of the inward man spoken of, is to be in this life.

2. That

2. That it is to be day by day.

3. It is by a proficiency in Faith.

4. This proficiency of Faith must have with it also a proficiency in Discipline day by day ministred to it, that it may grow in Faith accordingly.

Clem. Alex. Lib. 7. illustrates this by a sweet Simile, *Atq; adeo usq; ad nos ipsos alii sub alios sunt collocati, quomodo ergo vel minima pars ferri unà monetur spiritu lapidis magnetis, extensa per multos annulos ferreos; ita etiam qui sunt virtute praditi, Domino spiritu attracti, cum prima mansione junguntur, deinceps autem alii usq; ad postremam.*

This seventh Book I suppose was written to perfect men; and signifieth, that some are placed in the first Order, others of the second, even to our selves of the third Mansion: therefore as a small piece of Iron moved by the spirit of a Load-stone, drawn through many small Iron Rings; so also they that are indued with vertue, are drawn by the Lords Spirit, when they are joyned in the first Mansion, then to the other, unto the third and last Mansion.

A clearer proof of the practice of the Church, I suppose, cannot be brought, by which the Church-Government is to be exercised amongst us; and before this be done, it is impossible that the Saints should thrive by any means ministred unto them in that confused way of Antichristian Discipline amongst us at present.

Dionysius Areop. cap. 6. p. prima, the whole Chapter shews this.

These three Ministeries, and their severall operations, are in an imperfect maner, according to the imperfect estate of the Church, thus touched by *Tertul. de Corona.*

Alia est conditio, &c. ut illorum quos Johannes admittebat ad lavacrum, ut centurionum fidelissimorum quos Christus probat, quos Petrus Catechizat.

In this there is a threefold act given to these three, which are to be exercised by the Ministry to every Christian, Catechizing, Baptizing, and the approbation of the Evangelist in Baptizing. Hence *Ignatius Ep. to Philadelp.* That none should be Baptized without the approbation of the Bishop, *Non licet sine Episcopo baptizare.*

In the same Epistle he divides the threefold Society thus;

Sine ipsis ecclesia electa non est, the Evangelist.

Neg; Collectio Sanctorum, the Pastors.

Neg; Congregatio Sancta, the Doctors Society.

And

And to this purpose it is, that the Apostles call in the Gospel those ministred in the Gospel with them, *Fellow-Laborers, co-Workers, and helpers in the Gospel*; the one Catechizing the people without, the other admitting them into the Church, by Baptism; another, exhorting, and exercising their gifts to fit them for that Ministry, perfected them.

Cyp. Ep. 10. lib. 3. A primordio Episcopatus mei statuerim sine consilio vestro, id est, Compresbyterorum, & sine consensu plebis, meâ privatim sententiâ gerere nihil.

Dionysius cap. 2. Eccles. Hierarch.

Deinde Sacros omnes gradus sibi cooperentur, &c.

Cyp. lib. 1. Ep. 4. calls *Felix* and *Sabinus*, *Coepiscopi*; and after, *Quod & factum videmus in Sabini Collega nostri ordinatione*; the word *Collega* is the same with *Paul's* *συνεργός*: and though it is thought that those *Coepiscopi*, a word fit for the whole Church Ministry, were Bishops of diverse Societies; especially reading in other of his Epistles, where he is said to have many Colleagues, which may be corruptions inserted by the Papists: Thus we see what corruptions are in *Ignatius* Epistles, multitudes of officers and offices inserted, that were never thought on; and so in *Cyprians* much more.

Lib. 3. Ep. 9. he speaks of his own Colleagues and Rogations also: It is my opinion, That no Book extant is more corrupted, then *Cyprians*, of his time, for the Church was strangely corrupted; he yet in many things retains some Principles of the true Church, and wrote more clearly of them then others of his time; though I confess, after the Two hundred years, the face of the Church was so changed, as that it was not to be known about which time he lived: and it is plain, he retained the Apostles term, which few after him do, and it were strange if he did no more but that.

Here I suppose it will not be unnecessary to set down an Answer, usually made by many, to those enquire the Reason, Why the Churches are not constituted as they were in the Apostles, and immediately after; they say, The Church was then in its Infancy, which was the only grand ground of Apostacy, at the first, of men from the truth, as if the first form in the Gospel were not the best, and the pattern for future times, as *Moses* pattern in the Mount for him.

Ambrose on Ephes. 4. *At ubi autem omnia loca circumplexa est ecclesia, Conventicula sunt constituta, & rectores & cetera officia*

in ecclesijs sunt ordinata, ut nullus de clero auderet qui ordinatus non esset, presumere officium quod sciret non sibi creditum vel concessum, & caput alia ordine & providentia gubernari ecclesia.

More then this need not be said to prove the practice of the then Church, and how then of the after Churches, and the Churches for some time before, upon this Atheistical Antichristian ground to be in the form totally subverted; so that the form of Church-Government then and for some time before, cannot be brought to prove, or warrant any now, the true form of the Gospel being destroyed; nor was it scarce known which was indeed the hiding of the Church; no wonder if it be a hidden thing to us: he saith in this place, *Omnes docebant, omnes baptizabant*, he saith, They observed not the time, nor fasted before Baptism, nor had Peter any Deacons at *Cornelius* house to Baptize, as if the Deacons office was onely to Baptize, he not minding that some of the seven may be with him and Baptize; in all which he corruptly quarrels with the Apostles practice, as if they had found a better form to serve God by, then that of the Gospel; which the Bishops of the times preceeding did correct, and like the carnal Gentiles, seeking to be wise, became fools; and like the foolish woman in the *Proverbs*, pull'd down the House of God with both their hands, and worse then she, set up a Cage for unclean birds of their own, predicted by *Zech. 5. 8, 9.* But of this in its place.

Ignatius Ep. to Polycarpus, He writing to *Polycarpus*, mentions the Presbytery, and saith, *Unà laborate, inter vos unà certate, unà currite, &c. ut dispensatores, & assessores, & ministri Dei.* In the word Dispensers, the admission of members to Ordinances is signified; in Assessors, their Government in general intended; in Ministers, their teaching.

8. The Church was governed by these three conjunctly in Ecclesiastical things.

Ignatius to Trallis. ἀναγχαζον ὑν ἐς τὴν ὁμοτητα πιστῆς ἀνευ τοῦ ἐπισκόπου μηδὲν πρῆσθαι ὑμᾶς. ἀλλ' ὑποτάσσασθε καὶ τῷ πρεσβυτερίῳ ὡς αὐτοῖς τοῖς ἐπισκοπῶν Χριστῷ.

It is necessary, whatever ye do, ye go about nothing (that is of Ecclesiastical publike concernment) without the Bishop; but also, that ye submit to the Presbytery, as to the Apostles of Jesus Christ. In these is the Church true Presbytery; onely and alone in these the Synod and Colledge of Ministry is existent, and in none other. Other Authority is Antichristian, and tends to oppression of the Saints.

Tertull. in the forecited place de *Exhortatione Castitatis*, Honor

per ordinis confesſum ſanctificatus, adeò ubi non eſt eccleſiaſtici ordinis confesſus, & Offers, & Tinguis, & Sacerdos, &c. before he ſaith theſe have *Eccleſia authoritas*, the Church authority.

This is *Confesſus Eccleſiaſtici ordinis* *ovidior* and any other Eccleſiaſtical convent, then this Juridical is not according to the Primitive Church and Goſpel-frame; this was the true Presbytery, and all other then theſe are ſpurious and falſe.

To this well agreeeth that of *Mat. 18. 19.* that if two of you agree on earth, &c. The Church, while it was according to the Goſpel inſtitution, governed by theſe three, it was called, *The pillar and ground of Truth*; but when that fell, and Miniſters of other Societies ruled, then came the corruption of the Church, the Lord not approving of them, as is well obſerved in the Preface of the Bibles written *To the Reader*, printed in King *James's* days: yet for all that, the learned knew, That certain worthy men have been brought to untimely death for no other fault, but for ſeeking to reduce their countrey-men to good order and diſcipline; and that in ſome Common-weals it was made a capital crime, once to motion the making of a new Law, for the abrogating of an old, though the ſame were moſt pernicious; and that certain which would be accounted pillars of the State, and patterns of vertue and prudence, could not be brought for a long time to give way to good letters and refined ſpeech, but bare themſelves as averſe from them, as from Rocks and boxes of Poyſon: And he was no babe, viz. *Greg. Theol.* but a great *Cler.* that gave forth, and in writing to poſterity (in paſſion peradventure) That he had not ſeen any profit to come by any Synod or Meeting of the Clergy, but rather the contrary. By ſaying it was in paſſion, was a good plaſter for ſuch a dangerous ſore. He ſhews what the Councils before him, he living about 380. did; and indeed God ordained, That not many together, but ſeven men of ſeveral ages, ſignified by the ſeven Angels, are onely to reſtore the ſaln Church.

Hieron. 1 Cap. ad Titum. ſaith, When Presbyters governed, *Eccleſie cura aequaliter inter plures dividebatur.*

To this may be applyed that of *Egiſippus*, cited by *Eusebius*, *Unà cum Apoſtoliſ ſuſcepit Eccleſiam adminiſtrandam frater Domini Jacobus, qui juſtus ab omnibus cognominatus.* This was underſtood of *Peter* and *John*, *Gal. 2. 9.* and not of all the Apoſtles; *Paul* and *Barnabas* miniſtered to the Gentiles; *James* the leſs was ſlain, before he took this Government, by *Herod*: So that it is without queſtion,

here

here is onely meant the three Apostles, who were *ἀποστόλοι*, as Peter calls himself, 1 Pet. 6. 1. according to the form of Government in the other Gospel Churches, they being not differing one from another in form of Government, *Jerusalem* being the patern or mother Church. This Book is said to contain Apostolical Traditions, but is lost, and a counterfeit left in its place, *Nicephor. Eccl. Hist. l. 3. c. 26.*

9. As the Ministers, so the People were distinguished.

Athanasius cites *Theognostus* in his *Tract. de verbis Evang. Matthæi cap. 2. ver. 31. quicumq; dixerit, &c. Qui semel atq; iterum terminas prætergressus est, minus feret supplicii; qui vero tertio contempserit, nullam veniam consequi potest.*

Here, by the bounds of the Church, I understand the threefold Societies of the Saints; under the third whereof, if any contemned, there was no pardon.

Athanasius primum & secundum terminas appellat Catechesin, hoc est initiationem de patre & filio; tertium vero qui est in consummatione mysteriorum, & sermone; qui traditur in communicatione spiritus.

This shews the Government was much hid in *Athanasius* time; he saith, Catechizing was initiation, which was not; but in Baptism under the Doctors Ministry was initiation, and not under the Catechists Ministry: And then he saith, In Catechizing were to be understood the two first bounds, which was but one part of Ministry, and that not of the Church neither; without doubt *Theognostus* alludes to that of the Apostle, *Heb. 6. 4, 5, 6.*

He is more clear in that which followeth, *Verum ex his nequaquam aliquis dicere poterit, quod doctrina spiritus excellentior sit doctrina filii, sed filius sese dimittat ad imbecillitatem imperfectorum, spiritus autem signaculum est eorum qui perfecti sunt: proinde non irremissibilis & incondonabilis est blasphemia in spiritum, quod spiritus major est filio, sed quod imperfectis detur venia, iis vero qui gustaverunt cælestæ donum, quiq; perfecti sunt, nulla relinqatur ad veniam excusatio, aut pane excusatio.*

1. Here are three bounds expressed of the Church:

2. In these the Saints are divided according to their gifts, in one the imperfect, the other the perfect.

3. In *Athanasius* time these bounds were destroyed.

4. He alludes these three Mansions to the Trinity, making that the ground of them, as the other before.

Dionysius distinguisheth them by these names, *Rudes; illuminati, perfecti.*

Simil. Herm. 9. Omnes enim infantes honorati sunt apud Dominum, & primi habentur; and after, Hi omnes candidi juvenes sunt, qui crediderunt & qui credituri sunt, ex eodem enim genere sunt.

And being a Pastor, mentions not the society of Fathers, alluding to 1 Job. 2. 14. unless the copy be corrupted, or they closely intended in lapidibus rotundis, of these he saith, *Hi omnes de candido monte sunt.*

Tertul. de Prescrip. Heret. shewing how the Hereticks by their wiles corrupted the Church, saith, *De scripturis agunt, & de scripturis suadent; and after, in ipso vero congressu firmos quidem fatigant, infirmos capiunt, medios cum scrupulo dimittunt.*

Clemens saith of the children or Doctors Society, *Non enim nos pueri & infantes appellati sumus, quod sit puerilis & contemnenda nostra disciplina, ut nos calumniati sunt qui inflati sunt scientia.*

Strom. l. 1. Parvuli ergo sunt etiam philosophi, nisi à Christo viri sunt, he calls them, *Primogeniti qui descripti in caelis sunt,* because their Names written after Baptism in the Church Rolls, alluding to that *Heb. 12. 23:* He calls the other Church members, youth and perfect men, *Germani and amici Dei, Athleta, perfecti Dei alumni.*

Vatablus, Psal. 84. 8. De turma ad turmam, de cumulo ad cumulam, vel de caterva ad catervam, comparebis quisq; eorum apud Deum, &c. id est, ad singulas catervas accedent, ut audiant laudes Dei, vel ibunt turmatim donec videant Deum, &c. vel apparuerint coram eo in Sion, ac si diceret, nunquam quiescent donec perveniant ad Templum ipsum, ubi Deus super arcam conspicitur. Quidam vertunt, ibunt de virtute in virtutem, videbitur Deus in Sion: alii, de doctrina in doctrinam, vel de academia in academiam, id est, crescet illorum doctrina adeo ut unusquisq; videat eam in ecclesia: aut crescet donec perveniant ad perfectam Dei notitiam. Doctoris magis placet illa versio, de virtute in virtutem, id est, Collectis inde novis viribus donec appareat illis Dominus in Sion. Without question in these words the Gospel-Government is aymed at, and sweetly set out, when things shall be made more clear unto us.

Clem. Lib. 7. Strom. p. 811. Mihi quidem videtur esse prima quadam salutaris mutatio quæ fuit à Gentibus ad fidem, ut prius dixi, secunda est à fide in cognitionem 3 illa vero trajiciens ad charitatem; a three-fold change clearly exprest, as in words they may, and that matter and way by which, and unto which, as excellently set down.

Dionysius cap. 6, Eccles. Histor. seems to mention a ceremonial practice in use in the Church, at the changing of Societies, by a change

change of Garments, alluding unto Coloss. 3. 10, 12, 13.

Prioris autem vestis positio, alteriusq; assumptio, migrationem illum à media vita (licet sacra) ad perfectiorem significat; sicut in Divina regeneratione promotionem indicabat à purgata vita, ad contemplantem, illuminantemq; habitum illa vestis condentis immutatio.

Clem. Strom. lib. 7. p. 817. *Sunt enim quomodo Gymnicis certaminibus, ita etiam in ecclesia corona virorum & puerorum.*

Dr. Field observes, there were in ancient Rome, certain Churches called *Baptismal Churches*, because in them onely Baptism was originally ministred, and not in all. *Vid. Potter, of 666. cap. 17. p. 114.*

Clem. lib. 7. p. 81c. *Cum cessaverint quidem à purgatione, cessaverint etiam ab alio ministerio, & sic sit sanctum & inter sanctos: deinde is qui sunt mundo corde per proximam Domino adhesionem perpetua contemplationi permanet restititio.*

Ambrose, 1 Tim. 3. 12. When the Church was taking her leave of the world, sets down the full Ecclesiastical Officers, called by Ignatius fitly *οὐνδεσμος πρεσβυτέρων*, which is more then any since, that I have read, have done.

Nunc autem septem Diaconos esse oportet, aliquantos Presbyteros, ut bini sint per ecclesias, & unus in civitate Episcopus: in which he shews what the Ecclesiastical officers, in every Gospel Church, ought to be at the departure of the Church, he living about 380. as which he sheweth are to be seven Deacons, two Presbyters, and one Bishop in a city.

Ambros. on 1 Cor. 14. 31. *Ye may all Prophesie one by one;* shews, how they were distinguished in their general Meetings in their manner of sitting, which Meetings by Dionysius is fitly called *Synaxis*.

Hec traditio Synagoga est, quam vos vult sectari; quia Christianis quidem scripsit, sed ex Gentibus factis, non à Judæis: ut sedentes disputent seniores dignitate (not in age) in Cathedris, sequentes in subsellis, novissimi in pavimento, super Mattas, quibus si revelatum fuerit dandum locum dicendi praecepit, nec despicieudos, quia membra corporis sunt.

This is a Tradition of the Synagogue, which he will have us to follow, because he hath written it to Christians, but done of the Gentiles, not of the Jews; That the Seniors in dignity should dispute sitting in Chairs, those next them on Forms, the last upon Mats on the the pavement; to whom, if any thing were revealed, he requireth that they should have leave to speak, and not to be despised because they are members of the body.

1. He confesseth this order of placing members in this their general Church-meeting, to be derived from the Jewish Synagogue; but the exercise here required of the Gentiles was such, as the Jews in their Synagogues practised not.

2. He proves sufficiently this oft to be the Christian Church practice, because written to the Gentiles.

3. Here are onely three sorts of people mentioned; the first whereof are Seniors, yet not *senectute*, but *dignitate*, not in age, but dignity; the last sort, some of them that sate on Maps, may be of fuller age then those sate in Chairs: This being one of the distinctions made by *Clemens* among the Church members, *Dignitatibus*, p. and these are Elders indeed, and no man is to despise their youth, but honor them for their gifts sake. Now this being the means they had to try the ability of their members, to fit them for the succeeding Ministry, it was permitted to any to speak; and gives the Reason, Because they are members: by which he shews these were none, but such as were of Church communion.

Ap. Of this may be fitly this, That as in the natural man there are differing statures, according to which men are differenced and honored; so in the Spiritual there are differing statures, according to which, Christ hath in the Gospel differenced them, and appointed them so to be in the Church.

2. It sheweth, *Flesh and blood shall not inherit the kingdom of God*; so that men cannot inherit it by prerogatives thence, or accordingly thereunto (*durus sermo*) or in consideration of any thing thereof: Man, as natural, hath nothing to do therein at all.

3. Hence the condition propounded to all, old and yong, rich and poor, is, That unless they become as little children, sit among them, learn among them, &c. bearing the image of the heavenly Infancy of Christ, as of *Adam*, they cannot enter the kingdom of heaven, that is, the Churches Society, 1 *Cor.* 15. 49. he that cannot deny himself in this, is not fit for the kingdom.

That we may see we are not left onely to this Traditional Exposition onely, but that we have Divine Authority more fully to confirm the same by, see *James* 2. ver. 1, 7.

The Objections are many against this, the Scriptures abounds with as many Answers. The Objections may be reduced to two chief heads.

1. Do ye think old men will be made children, and sit with children, and endure to sit with them?

2. Will

2. Will rich men sit on Mats, and poor men sit in Chairs? what dishonor were this to greatness?

1. This is one thing makes the entrance into the Kingdom so difficult, *Luke 18. 17. Matth. 19. 23.*

2. God respects not any mans person for his greatness.

3. It is according to the will of God, that goodness in his presence should be honored, not riches.

4. Hence the richest man of the world cannot be Christs disciple, unless he thus deny himself.

But to the Scripture, *James 2. 1.*

1. It is necessary to let you know, That this Epistle was written to men out of Church society, as this we are in, whose meetings the Church Order or Discipline was not observed, in which greatness, not goodness, was looked on.

2. The Apostle reproves this corruption in the Jews, and tells them, This was an injury offered to the faith of Christ, which is worthy of more honor then any thing else, and make a man more honorable before God, though not before the world.

3. He shews in Church Discipline, no respect of persons is of God to be permitted.

4. That in Church-meetings, before God onely, faith is had in esteem; and to be honored so, that the way of the Church, and of God, are quite contrary to the world and our Church-way, which is according to the world, and not the word.

Ver. 2. 1. He shews in whom it was done, in two men exemplarily,

2. Where it was done, and that was, in their Synagogue.

3. How it was, and that was, by placing one in a place of note, a chair, and the other on the Mat at his footstool.

4. For what the one hath his good place, and that is, for his Apparel, and gold Ring; and the other is placed meanly, because he have no better clothes.

1. In which God reproves all carnal respect in Spiritual things, either to disesteem the godly, because poor, or to honor others in the Church, because rich.

Here let no man think, that I write this to shadow the greatness or Authority of any in the Common-weal, to whom God commands (for conscience) obedience of his people, they having their Authority and Institution from God, for the good, peace and weal of the State in which we live.

Ver. 4. God condemns them for partiality: and,

Ver. 5. Opposes the riches of the Saint, to the natural mans riches, and saith, He is rich in faith, far exceeding worldly goods; and tells them, They are also chosen of God, though they condemn them; and imply, That it is a grievous thing before God, in Gods house to set up earthly glory, and depose that that is the glory of the kingdom, which thing is not according to God nor godliness: And then tells them, The poor are heirs of the kingdom, and that the place and honor thereof may belong to them as to any other, and to take it from him, is to rob him of his inheritance, as to take a rich mans possessions were to rob him.

Ver. 7. He shews them their error, by representing the ungodly practice of graceless great men; and thence shews how unfit they were to be honored in the Church: 1. They were persecutors of those believers, drawing them before Judgement-seats. 2. They blasphemed that worthy name by which they were called, by railing against, accusing and condemning Godliness to the world; 1. As to the Church, that they give honor to none in the Church, until they have that in them makes them honorable, for the honor in the Church cometh from God first. 2. Not to dishonor God or Godliness in a poor man for his poverty. 3. To Christians, not to imitate the Pharisees in their corruptions, by seeking to have the chief places in Synagogues, but to be content with that place Christ the Lord of the Church shall place thee in. It is illustrated *Luke 14. 8, 10.* when called to a wedding (that is, to the Society of Christ in the Gospel) sit not down *εις τὸ πρωτοκλισίαν* in the chief place, *v. 10.* but sit down *εις τὸ ὑστατον τόπον* the lowest, lest one more honorable then thou, &c. I believe, that were the Jewish customs known better of us then they are, many Gospel mysteries would be unfolded, which now are hid: the variety of words imply a diversity of matter intended, as *κατακλίσθης, ἀνέπτυσθ, κλισίαν, τυπον*, by which God reveals, that we without the Jews shall not be made perfect, God will again come to honor that people to the world in these and many other things: But the Scripture shews, That a man must first sit in the lowest place, and continue there until called higher; that is, to the higher means of grace, when he should have honor of all. I may say of this Scripture, as the Apostle of another, *Doth God take care of Oxen?* so doth God take care of feasting; onely here in feasting was but the bark, the Church order, the pith, though I do not say; but it serves to direct men in that also,

which

which is as the shell to the kernel. *Jam. 1.9.* makes a sweet application of these things to the poor, That though they were poor in the world, yet by grace came to be exalted above worldly advancements. *Ver. 10.* the rich they are exhorted to rejoyce, in that they are made low, that they have a heart to become children, to see grace in a poor Saint, set up above greatness in himself, and his heart not oppose it; *For its hard for a rich man to enter into the kingdom of heaven:* and, *1 Cor. 1.* Not many rich, not many wise, &c. so that the mercy is the greater to those rich men are called, and thus indowed with an humble minde, and nature thus overcome in them by grace.

1 Cor. 15. 41. *Tertul.* in his book *de Resurrectione carnis*, applyeth, *There is one glory of the sun, another of the moon, another of the stars,* to the differing estates of the Saints in the Church; but if not to them, if to the Saints in heaven, it shews that there's an agreement between the glory of Saints in heaven, and those in earth; those of the third Mansion, of men, shine as the Sun, those of the second, of youth, as the Moon, those of the first, as Stars: Whence is great matter of encouragement to be ministred to men to grow in grace, and to contend for perfection in the Church for this life, for that to come, whereas in our Societies there is none at all.

Tertul. in the same book hath excellently distinguished them, had not the enemies of truth labored to obscure it, saying, *Non omnis caro est eadem caro, non ad denegandum substantie communionem. sed prerogative peraequationem, corpus honoris non generis in differentiam redigens, in hoc & figurata subjicit exempla animalium & elementorum, alia caro hominis, id est, servi Dei qui vere homo est, alia jumentis, id est, Ethnici, de quò propheta, Adsimilatus est homo irrationalibus jumentis: alia caro volucrum, id est, Martyrum, alia caro piscium, id est, quibus aqua baptismatis sufficit.*

Here *Caro volucrum* should be for *Martyrum* (*Juvenum*) for *Tertul.* applyeth it to the differing estate of the general Church Societies, and then the comparison sweetly agrees with the Church and the world *Ethnick;* to which it is compared; but the words following abundantly clear it, *Ad disciplinam totam hoc dirigit* (now Martyrdom pertains not to Church discipline) *ut hic dicat portandam imaginem Christi in ista carne in justo tempore discipline.* Mark it well, in just time of discipline, applying to the times of infancy, of youth, and Christian man-age, according to the order of Christian discipline in the Church, and not natural growth. Again, for the manifestation.

nifestation of the study and endeavor of these children of Error to pervert the right ways of God, for which they had leave of God to accomplish his own purpose, for the hiding of the Church, and proves the way to be the true way, because they endeavored so much to hide it.

Tertul. de præscr. Heres. Quid ergo si Episcopus, si Diaconus, si vidua, si virgo, si Doctor, si etiam Martyr lapsus à regula fuerit? ideo hæreses veritatem videbuntur obtinere? ex personis probamus fidem, an ex fide personas? 1. Here is *vidua* and *Diaconus*, before *Doctor*; and in stead of *Pastor*, *virgo* put in, a meer plain Popish foist, and no way countenanced of the truth. 2. I suppose, as *virgo*, so *Martyr* is also added, to make the confusion the greater: For how can a man be a *Martyr*, as that word is usually taken, and fall from the Rule; in which is to be seen, how unprofitable the writing of the Ancients are in themselves, what diligent care is to be taken in them, and how useless without the Word unto us. 3. If this be not assented to, how can the whole Church officers be mentioned in this place, as intended by the Author? so that there is a putting in and putting out, and inversion of order clearly seen in it: and this was practised before *Tertulians* days, but much more after, appears by the Obtestation placed by *Hyrenaus*, at the end of a book, now lost, *Adjuro te qui transcribis librum istum per Dominum Jesum Christum, & per gloriosum ejus adventum, quò judicaturus est vivos & mortuos, ut conferas postquam transcripseris, & emendes illum ad exemplar unde scripsisti diligentissime, hanc quoq; obtestationem similiter transferas ut juvenisti in exemplari.*

10. Now that the people were thus in Ministry, and places ordinarily divided, and at the administration of the Sacraments were to meet together, 1 Cor. 11. 20. appears.

Ignatius Ep. to Philadelp.

Unus etiam panis pro omnibus confractus est, & unus calix totius ecclesie.

That this Epistle is ancient, appears from the allowance of the Cup to the whole Church.

Clem. Alex. tells, Those were newly ingrafted into the Church, they were not to enjoy mean things, onely as they looked on them.

At vero augustior illa unius ejusdemq; & panis & calicis communis pacifica que communio, concordia illis ut fratribus una educatis Divinas statuit leges.

Dionysius

Dionysius only shews the manner how it was to be communicated to the members of the severall Societies *cap. 3. de Eccl. Hist. Elementisque* (which are the Sacramental bread and wine) *illius ad inferiora & secunda processus, finem facit diviniorem, ad prima & principaliora redditum.*

1. Here are three Societies expressed in the inferiour, second and first. 2. With his elements of bread and wine he comes to the children, and then proceeds to the second, the young men; and returning, ends at the first and more principall Society of Fathers. How full and cleer this testimony is, I leave to all to judge, seeing it is the childrens bread, but not the *Catechumeni*, they were not baptized, nor had any part in the Sacrament of the Lords Supper.

11. That the severall Societies under the severall Ministers were one Church, appears.
Ignat. Ep. 5. ad Philadelph.

Gaudium sempiternum est & singulare, maxime iis qui sunt in unum cum Episcopo, cum Presbyteris & Diaconis probatis in voluntate Dei Patris, per Dominum Jesum Christum. (In unum, that is, in unum corpus, in one body).

This order was glanced at by *Basil. de Sp. Sanct.* but I doubt not practised in the Church he living about 37c.

Profecto stulti & omnino infantilis animi, est pueriq; cui revera lacte opus est, ignorare magnum illud necessarium salutis, quod quemadmodum doctores facere solent in instituendis discipulis; ita nos in exercitatione pietatis, dum ad perfectionem inducimur, primum perceptu facilioribus ac nostro modulo congruentibus, ad incomprehensibilem scientiam paulatim introducti fuimus, &c. then after gives the reason, *ne protinus spectaculo pura lucis offensi caligaremus.*

Gregor. Nisen 380 An. de orat. pauper.

Quemadmodum hi pueros à parentum manibus susceptos adhuc infantes & balbutientes, non protinus abditis disciplinarum præceptionibus onerant; sed primò literarum formas insculpunt in certis, earumque nomina declarant, & ipsorum manus per impressos illos literarum ductus agunt, & exercent mox illos, ad cognitionem syllabarum pervehunt, atque ita deinceps ad verborum expressionem perducunt; fit etiam Ecclesia duces initio documenta quadam que sunt instar elementorum auditoribus proponunt: Deinceps, gradatim ea que perfectiora magisque recondita sunt patefaciunt.

Jerem Ep. to Marcell. shews a strange confusion to be in his time in the government of the Church, *An. 370.*

Episcopus tertius est apud Montanistas, habent primos de Pepusa Phrygia Patriarchas, secundos quos Canones appellant; atque isa in tertium, id est, penè ultimum locum Episcopi devolvuntur. And then after of the Bishops (who among the Montanists were degraded) thus, *Locum Apostolorum tenent apud nos.*

Which shews, 1. In these times some Churches retained some more likenesse of the Gospel form then other, though the true form was not observed by *Jerom.* 2. It is like some Church might retain the true form in those times, but condemned for Hereticks and Schismatics, they not observing the Decrees of the Councils of these times.

The Apostle *Paul* divides the Ministry, as is observed by *Ambrose* on the Ep. to the *Rom.* which is very remarkably done in his Salutation to the Romans; whom he salutes not in the beginning of the Epistle as others in the other Epistles; but in the last Chapter; the form whereof was not changed without cause of note.

1. The Evangelists Society, *ch. 16. ver. 5.* in which he salutes the house of *Aquila*, and the church therein.

Quest. How appears this to be the Evangelists Society?

R. 1. He calls that Society the Church *Synecdochicè*.

2. He calls *Aquila* my helper, (not ours, as usually, and after as he saith of *Urban*) signifying he did at *Rome* what *Paul* was to do had he been there, or that he did do when he was there.

Obj. *Priscilla* is said to help *Paul* also with *Aquila*: therefore it was in Tent-making, not in Church-edification.

R. 1. *Ver. 3.* They are said to be his-helpers in Christ.

2. *Priscilla*, as those women *Phil. 4. 3. αἰτίνας ἐν τῷ εὐαγγελίῳ σωθήσασαί μοι*, which was a work required of all, *Phil. 1. 17.* with one spirit striving together: and this was a private-perswading of men or women to imbrace the doctrine *Paul* taught in publick, as *Act. 18. 16.* which was not a ministeriall work.

3. *Paul* in this would honour *Priscilla* in *Aquila*; giving honour to her as to the weaker vessel.

But the chief grounds proving this Society to be the Evangelists are, 1. From those hee salutes, which were of that Society doubtlesse, from the commendation given them for their eminency of gifts. *Epimenus* is the first fruits of *Achata*; *Mary* laboured much.

much on them; *Andronicus* and *Junia* were in Christ before *Paul* himself; and then salutes *Urban* the chatechist, an helper with *Aquila*, which was a member of that Society; *Apelles* approved, *Stachys* and *Amplius* my beloved ones.

2. Hee comes to salute the other Societies, having done with the Evangelists, and begins with those *ἐν ᾧ ἡ ἀρεσκία* where is to be understood for perfecting the sense *ἀδελφον*, that is, those of the brethren of *Aristobulus* Society, *ver. 10.*

3. *Ver. 11.* Salute those of the brethren of *Narcissus* ministry.

4. Those from *ver. 12. to 15.* were members belonging to both Societies of Pastor and Teacher.

Object. *Ver. 14, 15.* it is said, *Salute the Brethren with them*: Hence the Apostle had no such purpose in this place; or there were no more Societies then three in the Church of *Rome*, of Church-Societies.

Resp. The expressions by the Apostle are changed, and so the minde of the Apostle appears plainly to differ: in *ver. 11.* it is *τοῖς ἐν ᾧ* in *ver. 14* and *15.* *τοῖς σὺν αὐτοῖς*, which may be understood of men serving or sojourning with them of the dispersed Saints. And after, *ver. 16.* hee joyns the whole Church together with this, *Salute one another, with an holy kisse.*

Ambros. Rom. 16. 11.

*Narcissus hic illo tempore Prasbyter dicitur fuisse, sicut legi in aliis codicibus, & quia prasens non erat, videris quâ causâ eos in Domino salutet ut sanctos qui ex ejus erant domo. Hic autem Narcissus Prasbyter officio peregrini fungebatur, exhortationibus firmans credentes.**

1. His ministry consisted in exhortations; the Pastor's proper duty. 2. He saith he had it from former writings; and therefore the more to be considered. 3. Where-ever he was, they are by the holy Ghost said to be his; he was to give account to God for them.

Ver. 10. those of *Aristobulus*.

Iste Aristobulus congregator intelligitur fratrum fuisse in Christo credentium, cujus factum sic probat ut ejus discipulos suâ salutatione dignos ducat.

1. He was the gatherer of the Brethren; which could be no other then the Doctors, Ministers properly and fitly so called.

2. These Disciples, he saith, were believers.
3. They are his Disciples.
4. Without question, as *Ambrose* had that of *Narcissus* left written by some of the Apostles times or immediately after ; so he had this of *Aristobulus*.
5. These two with *Aquilas* society make up the full Church Ministry.

Theophilact on those of *Narcissus*.

Hos nominatim non explicat, quia forte erant eorum quos supra meminit similes : alluding to the Church in the House of *Aquila*.

Adeod on *ver. 5.* saith, There were an Assembly of beleivers did assemble together at *Aquila's* house ; and that there were divers small assemblies in one City.

Object. Is it to be thought the famous Church of *Rome* had no other meeting places but private houses ?

Resp. Act. 28. 30. *Paul* taught in *Rome* in his own hired house three years.

Fox in his Martyrologie in the life of *Severus*, *An. 224.* records this Story, to shew the Christians of *Rome* had no Church builded, nor publick house quietly obtained ; because the Christians having got some convenient place for the assembling of their Congregation (in which time it was doubtless much increased,) the company of Cooks or Tiplers made challenge of the place to belong to them : but the matter being brought before the Emperor, he judged it more honest that the place should serve for the worship of God, how ever it were, then to the dirty slobbering of Cooks and Scullions.

12 El Election of Ministers.

Cypr. lib. 2. Ep. 11. A. 240.

Cognoscant & intelligant, Episcopo semel facto, & Collegarum & plebis testimonio & iudicio comprobato, alium consensui nullo modo posse.

Tertull. de exhort. castitatis.

Usque adeo nisi & Laici ea observent per qua Presbyteri adleguntur, quomodo erunt Presbyteri qui de Laicis adleguntur ?

- Saith he, insomuch, unless the Lay-men observe those things,
for

for which the Presbyters are deputed ; how shall they be Presbyters that are deputed of the Laicks ?

Ministers took the several Ministeries on them by degrees, as *Timothy* and others.

Cyp. lib. 4. epist. 2. Saith of *Cornelius* of *Rome*, *Ad Sacerdotii sublime fastidium cunctis religionis gradibus ascendit.*

This appears in *Clemens Alexandrinus*.

1. Some call him Catechist from his writing to the Gentiles, some Presbyter, some Bishop, from the several places and ministry, as appears in his *Padag.* ; and *Siromes* he successively took in the Church, and not *per saltum*.

Hieron ad Evagrium.

Alexandria a Marco ad Heraclem & Dionisium Episcopos, Præbyteri semper unum ex se electum, in excelsiori gradu collocatum Episcopum nominabant.

Ambrose, Tim. 3. 8.

Post Episcopum Diaconatus ordinationem subiecit ; quare nisi quia Episcopi & Præbyteri una ordinatio est ? uterque enim sacerdos est, sed Episcopus primus est, ut omnis Episcopus Præbyter sit, non tamen omnis Præbyter Episcopus.

See here what the change of names is ; had he held to the name Evangelist, it had been Truth, but is now false, and by Scripture reprov'd. *Paul* calls the whole ministry of *Ephesus*, *Act. 20. 28.* Bishops.

I mention not the Election of *Ambrose*, *Euseb. lib. 11. cap. 11.* *Auxentius* being dead, he a *Caterechumenus*, not baptized, is chose Bishop against the minde of God, *1 Tim. 3. 6.* *non videtur.*

Ordination pertained to every true Church.

Cyp. lib. 1. epist. 3.

Plane Episcopi non de voluntate Dei fiunt qui extra ecclesiam fiunt, sed contra dispositionem & traditionem Evangelii fiunt.

Euseb. lib. 6, 17.

Post Philetum autem apud Antiochiam Zebenus ecclesiam suscepit, quo in tempore Origenes rogatus est ab ecclesiis qui sunt apud Antiochiam, ut illuc usque pro convincendis hæreticis qui inibi liberius convalescerant, perveniret. Quo cum pergeret, & inter necessarios ageret per Palastinam, Præbyter apud Casaream ab illius Province Episcopis ordinatur, pro hoc autem adversum eum in humanis eliquor accenditur.

1. Here he is ordaired at *Casarea*.

2. For his taking Order of Pastorship or Presbyter there, and not at *Antioch* where he was to minister, of that Presbytery he kindled against himself inhumane hatred, or extream spite.

In the following story, the Bishops of the Church of *Casarea* plead onely his sufficiency in Preaching the Word, as if that were enough to justifie the act, and in that they plead this, it appears they had none but this, and that it was done against the Gospel Institution, and the precedent practise of the Churches of Christ; though after in the Councel of *Nice* this was taken violently from the Church, as I shall shew after.

Again, the same *Origen*, lib. 6. cap. 2.

In the Church of *Alexandria* by *Demetrius* of the same Church, is made Catechist; *Ei docendi magisterium in ecclesia tribuit*. The same power the Presbytery of *Alexandria* had to ordain him Catechist, they had to ordain him Pastor and Teacher, and none had it but that Church in which it was to be exercised.

13. For constituting of a Church, I know but one example in story extant that may give us any light herein, which was done in the beginning of the darkning of the Church way, and by him that holp to darken it.

But before I proceed, it will be necessary to clear an Objection made by *Bilson*, c. 12. *perp. Church-Government*; which is, that *Origen*, *Clemens*, *Pautenus*, were but lay men upon the words of *Demetrius*, spoken of *Origen* before his Ordination.

2. Master *Fox* thinks that *Heraculus* was Uther to *Origen*, in keeping his School.

Euseb. lib. 6. cap. 2. Igitur Origenes, injuncto sibi à Dimetrio Episcopo Magisterii Officio, Grammaticam Scholam negligere cepit. Cap. 5. Origenes apud Alexandriam Doctor ecclesie valde clarus habebatur. Lib. 6. cap. 2. Tunc adhuc Grammaticam docentem, &c. Which shews, he taught not School long after he taught the Gospel, cap. 6. He had not an hours time to do it as after; and *Heraculus* teaching with *Origen*, was that way, by which he came after to become Bishop of *Alexandria*, and governed that Church, succeeding *Demetrius* therein, *Euseb. lib. 6.*

Euseb.

*In*terea cum videret Origenes se non sufficere ad omnia, id est;

1. *Vel in profundioribus & diviniorebus pertractandis.*
2. *Vel in sanctæ Scripturæ explanationibus differendis.*
3. *Vel etiam in eorum qui quotidie fidei addebantur instructionibus, vel institutionibus adimplendis.*

Ex quibus omnibus ne respirare quidem ei unius saltem horæ liberum tempus dabatur, dum semper ex aliis in alia vocaretur, ita ut prima luce usque ad profundam vesperam nequaquam cessaret auditorium suum, aliis vero non recedentibus dum verbi Dei dulcedine colligati sunt, utilis esse ratus est segregare incipientium turbas, & uni ex discipulis suis plene jam & optime instructo, viro atque in omnibus virtutibus sibi probato Heracli tradere: participemque eum officii sui ac laboris assumere; erat enim in Sermone disertissimus & in omnibus Philosophicis eruditionibus opprimè institutus. Huic ergo tradendi prima elementa incipientibus delegat officium, sibi vero perfectorum instructiones reservat.

In the mean time when Origen saw himself not to be able to do all, that is;

1. Either for the handling of the more profound and divine things,
2. Or for declaring the Explanations of Scripture,
3. Or else for perfecting the Instructions or Institutions of those who daily were added to the Faith.

1. Here are the three operations declared of the threefold Ministry.

2. He was put on these things in a time of extream necessity.

3. Those were no things pertaining to Philosophical School.

(He proceeds) by reason whereof, there was not given him one hours time to breath in, whiles that always he was called from some to others; so as that from the Morning light, to the dark night, his audience never ceased: Some not departing.

1. Here it is remarkable, he taught not all confusedly together, but went from some to others. That is, from those he taught the profound things, to those he declared the expositions of Scripture; and thence to those whom he instructed in the Institutions of Christianity, who were daily added to the Faith.

2. See some stayed until others were exercised, even unto the dark.

dark night ; each society being Ministred unto according to his proper capacity, in its proper time and allotted place.

(Again) Whiles they are gathered by the sweetness of the Word of God ; he thinking it more profitable to separate the Assembly of Beginners, and to commit them to *Heracles*, one of his Disciples, being a man well instructed and approved in all Vertues.

1. This was the way of the Apostles, taking helpers with them to the Work.

2. The Church did ordain (that was constituted) Members of their society of men for Ministers, as here, *Heracles*, of whom it is said, *Cap. 2. Qui cum ab eo non solum in fide nostra atque scientia, sed & vite purioris institutionibus ad perfectum fuisset instructus, Alexandrina Ecclesia praeesse post Demetrium subrogatus est.* Who, saith he, was not instructed onely of him in our Faith and Knowledg, but also in the Institutions of a purer life to perfection ; who was appointed after *Demetrius*, to govern the Church of *Alexandria*. Now this could not be applyed to an Usher of an ordinary School, as by some.

3. The ground of this Separation, was not altogether for his ease, but the peoples profit ; that the Ministry may prove to be for the peoples greater edification.

4. He is approved for his vertue and knowledg, as a Minister of the Gospel ought to be.

(And then) he made him partaker of his office and labor.

1. He was partaker with him of his labor, laboring with him in the Gospel.

2. Of his office, to shew that to this work he had a call, and without it he could not undertake it, which in schooling was not required ; and that he could make him partaker of his office by Ordination and Election of the Church.

(Lastly) What his office and his labor was, is set down in the last words. Shewing,

The office delegated to him, was to teach the first Elements to Beginners.

But reserveth to himself the Instruction of the Perfect.

This agreed neerly to the Gospel Patern, and, was also practised in the Church of *Alexandria* before, but on a better call ; from which Institution, *Origen* like himself, changeth and seeketh to destroy, as after.

For Neoterics, it is not my purpose to cite any but that ye may see *Calvine* (on whose judgement and practice the foundation of the Presbyterie is laid,) thought otherwaies of it then those which succeed him do, who for ought I understand did better discern the Estate of the Church under that way of Administration, then those succeed him in it do or seem to do. *Calvine* 1. Ep. Cor. 12. 28. God hath set in the Church, First Apostles. Secondarily Prophets. Thirdly Teachers, he having spoken largely before and shewing much uncertainty or unresolvednesse how the differing Ministry is to be exercized in the Church, in the end concludes thus.

Si quis dissentat facile patior, neque rixas propterea excitabo: est enim difficile judicare de donis & muneribus quibus tam diu jam orbatam fuit Ecclesia, nisi quod vestigia tantum vel umbra adhuc apparent. If any (saith he) dissents, I am well content, nor will I therefore stir up contentions; for it is hard to judge of the gifts and Offices of which the Church hath now been so long deprived; so that the signes only or shaddowes as yet appeare of them.

If this be truth, then we are to inquire further for the knowledge of the true forme of Church-discipline then *Calvine* went, further then whom I think Presbytery proceeds not, though with higher and greater confidence then he did go; or were he living, I presume would goe on his first discoveries from his owne words; nor do I see any thing altered in the Offices or dispensations of them now under the Presbyteriall forme, from that *Calvine* in his institutions hath proposed; but rather in that we rest, as in the full and perfect discovery of the way of God; laying claime to a *Jus Divinum* for a conformation of it.

14. I come now to speak a word of the Apostacy of Church-discipline in the Church. *Enseb.* 3. l. 26. cap.

Usque ad tempora Trajani virgo munda & immaculata permanisset Ecclesia, corruptoribus veritatis & divini verbi temeratoribus, aut nunquam omnino extantibus, aut etiam si qui forte fuerant in oculis & abditis hiatibus terra delitescerentibus: ut vero & Apostolorum chorus, & omnis illa aetas qua a Domino susceperat, viva voces auditum de hac luce discessit, tum velut in vacuum domum false doctrine, impius se error immerisit, & tanquam ubi nullus jam diutius census defensor existeret nudato ut aiunt capite corripientes arma mendacii,
F
oppugnare

oppugnare Apostolicam veritatem nituntur, sed istud bellum intrinsecus gerebatur.

Nicephorus *Eccles. hist.* l. 3. cap. 19. saith, Heresies began about Ignatius time.

Enseph. lib. 4. cap. 21. He saith, Simon the son of Mary Cleophas was ordained Bishop: *Electus ab omnibus pro eo quod esset consobrinus Domini, propterea autem tunc Ecclesia virgo vocabatur, quod nondum fuerat adulterini verbi subreptione corrupta, sed Theobutes quidem quia repulsus, non meruit Episcopatum, ipse capis in initio perturbare omnia & corrumpere, qui erat ex septem haresibus in populo constitutis, &c.*

1. Here is the time of the Churches continuance in it's purity or virgin estate.

2. Here is the time and cause of it's Apostacy, *Theobutus* an Heretike troubling and corrupting all things, because he could not be advanced to the Episcopacy of Jerusalem.

Yet with the Apostle *John* we may say, that Antichrist already wrought, for in these times when the Church kept not the forme of sound words, not calling their Ministers by their proper names, they made way for Antichrist to rise in a unspeakable manner, little thought they that their allusions to the legall Ministry, and naming the Evangelist *Pontifex* from *Aaron*, the Pastor *Sacerdos* from his sons, and the Teacher *Minister* from the Levites, was the name, means and way by which Antichrist at his inthronment should take up. The same may be said of *Ignatius*, if the word *Episcopus* be not adulterous, and put in for Evangelist, which I suppose came thus to passe, the whole Governments being rightly called Episcopacy, as said of *Judas*, Acts 1. 20. Let an other take his *ἐπισκοπιον*; now in time the senior Presbyter or Government by way of eminency was called Bishop: though *a principio non fuit*, *Hyrenus* requires in Presbyters, *lib. 4. cap. 43. successionem Episcopatus*. Those wrote now mentioned here in this tract, *Clement Rom.* whose 1. Epist is strangely corrupted, and divers other spurious writings go under his name written long since, *vide Scult. Anno 90.* *Ignatius, Polycarp. Epist Anno 70.*

Dionysius Areopag. who is questioned for his antiquity: the very things he is questioned for prove it many waies. And *Scultetus* after all the objections he had made against his antiquity, saith, *Quisunque autem Dionysius iste fuerit, antiquus fuerit necesse est, quod*

quod ipsa ecclesiastica ordinationis forma docet; &c. In his *Medulla Theolog. Patrum* he is said to be about *an. 80.*

In the second Century corruptions began to increase much.

Iustinus 130.

Hegesippus 190. the 5. Books passe under his name, now have only the History of the Jewes destruction, and nothing of the Apostolicall traditions, as the right *Egisippus* is said by *Eusebius*, *Nicephorus* and others to have.

Irenaeus 170. Clem. Alex. 200.

Tertull. Anno. 200. some would 160.

Tertull. de proscript. advers. heres. complains of the Lay Peoples taking the Ministry on them, saith, *Qui hodie Presbyter, cras Laicus.*

Again he shewes in his time began the corruption of the Church by a mixture of societies, crying out, *Pariter adiuunt, pariter audiunt, pariter erant; quis Catechumenus, quis fidelis incertum est.*

1. See, in the beginning it was only of Catechists and Believers, that they came in one place together, were taught together, and prayed together: what would he say of our Societies in which all altogether do these, and more also, receiving Sacraments also together?

2. He calls these Societies only then the Societies of Heretikes.

3. The devill of this was such, he observes it was not knowne who was a believer, who a *Catechumenus*: may not we say to him, as the Pharisees to Christ, *in saying this thou reproachest us also*: and no people ever were more guilty of reproach hence then we in this Kingdome are?

About this time in this Kingdome was set up the first Nationall Church in the world, the first Archbishops, and their suffragans in the world, if we may give any credit to our owne histories, which I take to be the first time of preaching of the Gospel here, or at least to take a place in the Kingdome, what ever men say of *Paul*, *Simon Zelotes*, *Joseph of Aramathea* preaching here, which they may do and not constitute a Church here, for the Apostles constituted not alwaies Churches where ever they came, and preached the Gospel.

Moreover, *Hyrenaeus* who lived *Anno 170.* in France, in his *lib. 1. cap. 3. adversus Heres.* mentions the Churches that were known

then to be in the world, but not a word of Britain, *Et neque in Germaniis fundata Ecclesia aliter credunt aut aliter tradunt, neque in Hispaniis, neque in Celtis, neque in Egypto, neque in Libya, neque in Oriente, neque ha qua in medio mundo sunt constituta*: Sure if in his time had been any Church in England; he should have knowne of it, and would not have past it by in his enumeration of Churches:

2. *Lucius*, according to *Harrisons* Cronology, whom *Holinshed* fellowes, saith, he began his Raigne 165. who did send to Rome *Elvan* and *Meduin* to *Eleutherius* the Bishop to send Ministers to instruct the people of this Land, and baptize them; who did send *Eugatianus* and *Damianus*, who baptized the King with all his Family and People, and therewith removed the worshipping of Idolls and false gods, and taught the right means and way to worship the true God, there were, saith he, in the bounds of Britain 28. *Flamins*, and three *Archflamins*, which were as Bishops and Archbishops, or Superintendants, of the Pagan or the gentile Religion, in whose place they being removed, were instituted 28. Bishops, and three Archbishops of the Christian Religion, one of the which Archbishops held his Sea at London, to whom was subject Cornwall and all the middle part of England, to Humber, another of their Seas was at York; to whom was subject the North part of Britain, from Humber to the end of Scotland: the third Archflamins Sea was at Carleon. Arwiske in Glamorganshire, to whom was subject all Wales.

He saith further this Kingdome was the first that openly (that is indeed that did universally, nationally) received the Gospel. *Holinshed. Lif. Lucius.*

An Ancient Author I have by me saith, one *Pagan* and *Elybain* were sent from Rome by *Eleutherius*, who baptized the people untill all the Land was baptized, going from Towne to Towne, baptizing men, more he saith, King *Lucius* made two Archbishops and many Bishops.

Fox out of *Monumetensis* and others relates the same in his story of the Church.

Eleutherius, as *Platin* saith, lived about 171. *Epistolam accepit à Lucio Rege Britanno, &c. Inibi erant pontifices 25. quos Flamines vocabant.*

1. That this is right Romish work, contrary to the primitive practice, none will deny I think.

2. This was the first Nation that became a Nationall Church.
3. It was made so under a Satanicall Government.
4. From this it went unto other Lands, and other then this was never in this Kingdome, if there had been any Church or Ministry hear, *Lucius* would never have sent to Rome to have some thence to baptize him.

1. *Ep. Clement Rom.* Though corrupt yet is it Ancient : *In illis verò civitatibus in quibus olim apud Ethnicos Archisflamines eorum atque primi legis Doctores erant Episcoporum Primates poni, vel Patriarchas ordinavit, qui reliquorum Episcoporum judicis & majora negotia quoties necesse foret in fide agitent, & secundum Dei voluntatem sicut constituerunt sancti Apostoli, ita ut nè quis injustè periclitaretur desinirent.*

Hence we may see the ground of Government of Archbishops and Bishops, whence taken, and how and when it did begin to be, even within two years of the truth it selfe, and no wonder our Nation continued so long under it, that Bishops have pleaded the antiquity of their government.

Three things confirme this story.

1. That *Gregory*, who did send *Austin* into this Kingdome, appointed that the Sea of *York* should have the same extent it had under *Sampson* the first Archbishop in *Lucius* time, which succeeded the Archflamine, whose Jurisdiction was all Scotland, and part of England : All the Bishops of Scotland since that time have fetched their consecration thence, and swear Canonically obedience to that Sea, untill the year 1466. when as *George Nevil* was Bishop, in whose time the Scots Bishops cast off their Canonically obedience on this ground, that in respect of the many and bloody warres, between the two Nations, the Metropolitan of *York* could bear no fatherly affection to his sons of Scotland.

2. It is said that the Bishop of *Meneva*, or *David*, to which that of *Caerleon* was removed, had seven suffragan Bishops under him, at the coming of *Austin* unto the Land, who gave him a meeting to compose differences between them being about *an. 600.*

3. *Rome* was to be the Mother of Harlots, she was the cause of this Idolatry before, as Heathenish *Rome* ; for *Onuphrins* saith, in Heathenish *Rome* were three Archflamins called *Dialis*, *Martialis*, *Quirinalis*, He mentions only 15. more, the rest (it's like) of them their memory perished with them : For *Flora* that Ro-

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A good p^r
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with Harlot being of those flamins mentioned of *Onuphrius*, Was, as the remains prove, of her Festivall among us, of our 28. and came from Rome.

It came hereby to be the mother of Idolatry, as it was Antichristian Rome, the Jewes joyned Mosaycal Ceremonies and the Gospell, the Gentiles Gentile Superstitions and the Gospell together, 1. Cor. 10. 20. 21.

Again, in that *Tertull.* about the year 200. saith, the Britains are subject to the true Christ, but he saith not in the true way of Christ.

1. Applic. That after the 200. year of Christ there is no proving the true Gospell Government from the practice of the then Churches, they being fallen into a strange apostacy from the Gospell institution.

2. As they fell somewhat from the practice, so the corruptions added of the Papiests to them, make them abundantly the more uselesse to the Church.

Of the thrid Century were

Origen An. 230. *Cyprian* An 240. *Cornelius* Rom. 250.

Origen, I suppose to be the first corrupted the order of Ordination in the Church, taking it not from the People and Presbytery, in which he ministred, but from other Bishops of other Churches: *Pro hoc autem adversum eum inhumani livor accenderit*; and the Bishops ordained the justification of their fact, plead only, *Quod in predicatione verbis satis clarè efflowerat. Ensch. d. 6. cap. 17.*

It appeares in that *Zebennus* the Bishop was so much offended at it,

1. It was not according to the Gospell.

2. It was not practised in the Churches.

3. The Bishops then did not plead, that it was proper to their function only, and not to Presbyters, as now.

This will more clearly appeare, in that of *Hieron. ad Evagrium. Alexandria à Marco ad Heraclum & Dionysium Episcopos: Presbyteri semper unum ex se electum in exceliori gradu collocatum Episcopum nominabant.*

Heraclum was *Origen's* Scholler in whose time the old form observed by the Church, from *Mark* to that day was broken; and who was more like to break it then *Origen*, who was of that Church, and a man (not unknown to any that have read him) of unsound

unsound and uncertain judgement; yet learned and witty; who did acknowledge in taking Ordination from *Dimetrius* at the first, for Catechizing, that the power of Ordination did reside in every true constituted Church: And who knoweth where God permitted him to Emascinate himselfe as a judgement on him for destroying that order by which God raised up seed in the Church, he being best to take the litterall, no man since but hath taken mystically as other things, being all forced: it may be *Origen* did this for some controversie had between *Dimetrius* of *Alexandria* and himselfe, and to honor *Theophilus* and *Alexander*, who had shewed exceeding favour to him in his banishment at *Cesarea*, who it is like were willing to take this honor to themselves, robbing the Church of it's choicest Jewell.

Hieron. In the first times Bishops differed nothing from Presbyters, and are now above them rather by the custome of the Church, then by the truth of the Lords disposing, and ought to rule the Church in common, which shewes, that the Bishops practice in *Jeroms* time differed from that of the Apostles, and that the true primitive practice was fallen in his time.

In *Cornelius* time *Euseb. l. 6. cap. 43.* at Rome numbers under one Bishop, 46. Priests, 7. Deacons, 7. Subdeacons, 42. Acoluths, 52. Exorcists, and a numberlesse company of Readers and Sextons: if these are not Popish corruptions, the Church in 50. years was strangely altered.

Cyprian mentions in his Epistles the same names of Officers whole names are not written in the Gospell-Kalender.

In his time also there were Bishops of Provinces, and although he held the name of Colleagues and Compresbyters, yet the number were altered, and so the order among them (as appears in many Epistles) is to be doubted.

Bulson in his 14. cap. of Pop. Church-Government tells us, how Bishops came to extend their Jurisdiction so vastly far about them in the Countrey.

By no meanes (saith he) could any Countrey-Parishes in the Primitive Church have any Presbyters but from some City, and that not without the liking of the Bishop, which forced all Countrey Townes and Villages to matriculate and incorporate themselves into the Church of some City, by whose Bishop their Presbyters living were governed, and dying were supplied.

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1. It's confessed, they must incorporate, or should have no Presbyter.

2. The people and Presbyter are forced to be under his Jurisdiction, or they should have no Presbyter, nor will let Episcopall Authority go from him.

3. It must be with the liking of the Bishop, conditions are first agreed on between Presbyter and Bishop, and Bishop and People.

So that whereas the Episcopall power should reside in every true and right constituted Church, the Bishops would keep it from them, the Presbyter shall not be ordained, nor people be taught, if before-hand they promise not submission to the City-Bishops Jurisdiction, and this granted by a Bishops confession, which shews the subtil course taken to raise Antichrist.

The 4. Century.

Eusebius Caesariensis, 320. *Lactantius* wrote to the Gentiles, but nothing of the Church-Discipline at all.

Athanasius 370.

Hylarius 370.

Basilius,

Chrysost. 370.

Hieronimus,

Ambrosius, 370.

Augustinus, 370.

The Church was to go into the wilderness, and be hid to the world in the Yeare 406.

It was to remain hid 1260. yeers.

That the number of Antichrist may be 1666.

1. *Eusebius*, l. 5. cap. 9. saith of the time of *Pantenus*, about 210.

Erant enim adhuc in illis Temporibus & Evangelista nonnulli, qui ad imitationem sanctorum Apostolorum in diversis orbis partibus oberrantes, per gratiam Dei & animi sui virtutem.

1. It is to cleare these of these times could not be extraordinarily called, nor I think were they extraordinarily gifted; untill these times the Church kept it's true forme, and it's like the senior Presbyter was of many called the Evangelist, however altered in their writings.

2. It seemes that after these times the name and the office of Evangelist ceased in the Church.

1. In the Councell of *Nice*, his office was destroyed, and an Antichristian Officer put in his place.

Canon 10. Et ne in una civitate sunt duo Episcopi; which proves, before this *Canon* or Councell there were in some Cities two Bishops

Bishops, there being in them two compleat Churches. A high step, made to help Antichrist into his throne.

Councell of Antioch took downe the Country Evangelist or Bishop; as Nice the City.

Conceditur Chorepiscopis, ut ordinent Lectores, Subdiaconos, & Exorcistas, de superioribus ordinibus decernitur, ut nec Presbyterium nec diaconum ordinare audeant prater civitatis Episcopum, cui ipse cum possessione subiectus est.

1. Had not Country Bishops ordained all degrees of orders in the Church, they by a Councell would not have granted the lesser, and have denied the greater.

2. Whereas he may do it by leave of the City Bishop, though not without, shewes the act was lawfull according to God, or how could it be done by the allowance of men.

3. If it were lawfull according to God, then the tyranny of Antichrist was great in these times.

Zozomen l. 7. cap. 19.

Etenim per Scythiam cum civitates multe unum duntaxat, hoc omnes Episcopum habent, apud alias vero Nationes reperimus ubi in pagis Episcopi ordinantur, sicut apud Arabes; Cyprios, apud Novatianos, Montanistas.

1. This is more then is written of any after his time, this was quickly altered when Antichrist came to his throne in the world.

2. These that held the Church forme, went under the name of Novatians, Montanists, Sectaries.

The ground they had to distinguish the Country from the City Bishop, was that the Country Bishop was resembled in the 70. the City Bishop in the Apostles.

But as it is well observed of Mr. *Rutherford*, p. 476. of a Presby. Church at Antioch.

Look what frame of Churches the Apostles did institute in Cities; that same they behoved to institute in villages also, for places cannot change the institution of Christ.

And before p. 470. on Acts. 8. 5. 6. When *Peter* and *John* came to Samaria, to help *Philip*, it cannot be that they all went to one house, and to one single assembly to preach the Word.

And Page before 460. on 1. Cor. 14. 15. I baptized none but *Crispus* and *Gains*, &c. If many were baptized; other Pastors not *Paul* baptized them, and so they were baptized in other Assemblies,

blics, then in those in which *Paul* baptized, Acts. 18. 8. Many Corinthians were baptized.

I passe by these and come to my task, though these are the truths I intend.

Chrysost. on Eph. 4. 11. *Tertio Evangelistas non circumcunctes, sed Evangelizantes; ut erant Priscilla & Acyla, Pastores & Doctores quibus viz. universus populus conceditus erat; Quid ergo juniores erant Pastores ac Doctores? admodum erant enim circumcunctibus, & Evangelizantibus inferiores, qui habitando quieti circa unum duntaxat locum occupabantur; ut Timotheus ac Titus, verum alias ex hoc loco subjectio & praelatura colligi non potest; and after, Ne quid huic expositionis mea contradicas, potest fieri, ut Evangelistas eos hic intelligat, qui Evangelium conscripserunt. If Chrysostome were thus ignorant of the Office of Evangelists, no wonder if we are; one while he is for walking Evangelists, then for those abide in one place; and to these he adheres; or else prelatute cannot be proved thence; and then he comes to those wrote the Gospells, how can it be thought possible so great a darknesse should come on the world in so short a time, on those who had the learning of the age?*

And it is like the Ancient copies of the primitive Writers, were either lost, hid, or corrupted before his time, making way for the departure of the Church, now about to take its leave of the world.

Basil. in an Epistle to *Ambrose* calls on him ἀναγίντα τὰ ἀρχαῖα καὶ πατρῶν ἰχνη.

Montan of Tythes, understands this complaint of his to be only about the dividing of Cappadocia into two Metropolitans; which had been one at *Cæsarea*.

1. I conceive *Basil* understands the first tract of the Fathers, in which only was a reformation that was right, and not that went immediately before.

2. Nor could that be understood well, for the old marks for it were not 200. years, before that there were no provincially Bishops in all the world.

And after, ἵτο γὰρ διανοήματα ἐγὼ ἀλλήλων τῷ πνεύματι, &c. which shewes, he sought this in some spirituall way, and for a spirituall end, quite contrary to that objected before.

And in his Epistle to *Athanasius*, I conceive he implieth the same,

same, when he calls on him to joyne with him in restoring the Church *καὶ τὰς ἀρχαίας συνθήκας*, in which he alludes to the allusion of *John the Baptist*, to the Gospell Government, *Mat. 3. 17.* *καὶ συνίδεν τὸν υἱὸν αὐτοῦ ἐκ τῆς γλῶσσης καθήμενον ἐν τοῖς νεφελαῖς* more fully manifests the Gospell truth, and then *ἀρχαίας* more full, to which no government then did so fitly agree, as the Gospell government.

Applic. Seeing he calls on *Athanasius* and *Ambrose* to reforme by the first times, it proves there is no true reformation to be made of the Church by the practice of the then times, least we would seek to prove one corruption by another.

2. That the true Church-discipline was neare gone from the world, or going, as he instanceth, onely *Antioch*, whose practice he commends, which doubtlesse was deficient in many things in those times.

Ambrose Eph. 4. *Cœpit alio ordine & providentiâ gubernari Ecclesia;* and points out the time to be *ubi omnia loca circumplexa est Ecclesia*, it was after doubtlesse the 200. year.

O *Ambrose*! did they think of the curse denounced of the Apostle against men or Angells, should attempt this, or had they divine revelations to do it, or Apostolicall Authority delegated, that they dare to do such a thing!

After he gives us the reason; *Scripta Apostoli ideo non per omnia conveniunt ordinationi quæ nunc in Ecclesia est, quia hæc inter primordia sunt conscripta.*

As if the government written in the Gospell, and exercised by the Apostles, was onely for the Apostles time, or Church-Infancy, and would not serve all estates thereof, in which we see the plea now used is an old one.

An instance he gives of this in *Timothy*, made a Presbyter by *Paul*, and called a Bishop, *ut recedente eo, sequens ei succederet*, that is, the Evangelist dying, the senior Presbyter, the Pastor succeeded him, he being next in place and office.

The reason of this change is this: *Sed quia cœperunt sequentes Presbyteri indigni inveniri ad primatos tenendos, mutata est ratio præcipiente consilio, ut non ordo, sed meritum crearet Episcopum multorum iudicio constitutum, ne indignus temere usurparet et esset multis scandalum.*

1. If any such there had been, the Lord had provided a remedy

against it, by giving the Church a power among themselves to prevent it, which here the Bishops, to the destruction of that privileged usurp to themselves.

2. It is done by a Councell, that it may have the more fair pretence, and that hereby unworthy men may not come *ad primatos tenendos*.

That the senior Presbyter succeeded the Evangelist, if fit, is illustrated in that of Aaron and Eleazar his eldest son, *Numb. 20. 25, 26*.

But see what the Bishops did with this usurped authority, when wrested from the Church quickly after.

Sozom. lib. 7. cap. 8. tells a story of a Bishop chosen by Bishops, for Constantinople.

He was chosen by *Diodorus* meanes, and commended to the Councell, his name was *Nestarius*.

That which they chose him for is, because he had a white head, a sacerdotall Countenance, and the like; this fitted him *ad primatos tenendos*.

1. He was not a man baptized; it is said *Diodorus* seeing him so grave a man, thought he had been baptized.

2. He is exhorted to give him to reading, which shewes, he had little abilities in him to teach.

1. Ap. Could this be said of a senior Presbyter, he must be better qualified then so.

2. Let man never give leave to man to change the everlasting Ordinances of God for never so faire pretences, for the foolishnesse of God is wiser then men.

In the same manner *Ambrose* was elected before baptized, against the Word.

Ambrose on the same 4. *Eph.* saith of the Teachers, *Doctores sunt hi qui scditionibus imbuendi infantes solebant imbueri, sicut mos Iudeorum est quorum traditio ad nos transitum fecit, qui per negligentiam obsolevit.*

He sheweth, though the custome were taken from the Jewes, yet it belonged to the Gentiles, to have it exercised in their Churches also.

The Doctor being to initiate their children in grace, as the Jewish theirs in nature, which through negligence is out of use, of whose Ordination he thus writes, *Prophetia est qua eligitur quasi Doctor futurus idoneus, manum vero impositiones verba sunt mystica quibus*

quibus confirmatur ad opus electus auctoritatem teste conscientia sua ut audeat vice Domini sacrificium Deo offerre, 1 Timoth. 4. 14.

1 Timoth. 5. Apud omnes utiq; gentes honorabilis est senectus, unde Synagoga & postea Ecclesia, seniores habuit, quorum sine Consilio nihil agebatur in Ecclesia, quod qua negligentia obsoluerit nescio, nisi forte Doctorum defidia aut magis superbia dum soli volunt aliquid videri.

Hereby Seniores M. B. Ison will not admit the helping Governor, or ruling Elder to be understood, but that advice which Bishops used to take of Presbyters, was now not taken in Church-Government.

1. He alludes in this place, as I suppose, to that 2 Chron. 19. 8, 9, 10. where with the Priests and Levites there are of the heads of the people *כֹּהֲנֵי הַבַּיִת*.

2. Here it seems to me Senior is opposed to Doctor, I suppose if he had intended as it is objected, he would have set downe *Episcoporum* rather then *Doctorum*, which comprehends the whole Ministerie.

3. It is cleare the Church-ruling Elder in 1 Cor. 6. was ceased before his time, and practised as I think by the Bishops and Doctors.

August. cited by *Calvin* on 1 Cor. 6. saith thus, which confirms it; *In libro de opere Monachorum ubi suas occupationes commemorat, hanc sibi de multis vel molestissimam esse asserit, quod secularibus negotiis partem diei impendere cogatur, se tamen patienter ferre, quia ejusmodi necessitatem sibi Apostolus injungat ex hoc loco, & quadam Epistola apparet, solitos certis horis sedere Episcopos ad lites dirimendas, quasi eos hic designet Apostolos, ut autem res in deterius semper libuntur, ex illo errore deinde manabit Jurisdictio, quam sibi in causis pecuniariis Episcoporum officiales usurpant, in illo antiquo more duo sunt reprehensione digna, quod Episcopi alienis a suo officio negotiis implicabantur, &c.*

1. This of judging in civill causes, was the office of the helping Governour, which the Bishops in and after *Ambrose* time executed themselves.

2. M. *Calvin* saith, this was a businesse belonged not to Bishops; he calls it in them *malum tolerabile*, yet see how *Augustine* saith, it was designed them by Apostles.

3. In that he saith, *in alienis negotiis*, shewes it was a businesse pertained

pertained to some, and it must be a Church-Officer, though not them which was the Ruling Elder.

Hieron. on Ep. Tit. cap. 1. shewes the reason why it was decreed in the whole world, that all the care of the Church should pertain to one, and that was from the primary dissensions of Presbyters; which was, that whereas when the three Presbyters governed the Church together, they could not agree among themselves: therefore they would have the Government onely to be in one, and not in three any more. A faire excuse it was, even for the peace of the Church.

1. If they walked by the Rule, how could they disagree?

2. Tyranny of Antichrist could never get up by three, but by one in giving government to one in the Church, was much of Antichrist revealed, and made way for all.

Applic. 1. Mixt societies are set up, and Nationall Churches constituted, Ordination is taken from the Church, and the Government of the Church by its owne Presbyters is destroyed, Evangelists rooted up, and Teachers office cast down, and the helping Ruler is taken away: whereas were two Bishops in a City, now one rules a whole Province; these proceed to Patriarks, which preceded the Pope, all this is left upon Record, & that the government of the Church was not in *Ambrose* time such as in the Apostles.

2. I desire those read, and intend to write against what is herein contained to cleare,

1. How.

2. When these things thus said to be altered, came to be restored.

3. Whether that a government be right that hath not all, and no more then all that the Apostles practised and left to be practised in the Church.

4. Whether the *Conventicula quae constituta sunt & Rectores & caetera Officia in Ecclesia ordinata*, spoke of *Ambrose*, *Eph. 4.* have not respect to single Congregations the same now amongst us, in opposition to Gospell Churches, consisting of severall societies set up usually in Cities, if not what they were then?

5. Whether his *Capit alio ordine & prudentia gubernari Ecclesia*, signifie not that then one Minister came to do all, and all parts of Ministry were done in the *Conventiculis*, and ever have been since,

since, and where this used by us be not *ab alio ordine & prudentia quam eo quod à Deo est in Evangelio*, if not, in what the constitution of our Churches do differ from theirs here mentioned.

That I may bring you to the Pope, in whose manifestation the Gospell-Government was fully hid; In the time of *Theodo.* the younger, *Anno*. 423. which is but 17. yeares after the time of the Churches obscuring, the highest of Antichrist was manifested in a manner in the publike Chart r, granted Bononia for the making of an Univerſity.

WE *Theodosius* by the grace of God, Emperor of the Romans, ever *Augustus*, moved with the commodiousness and fertility of the place, having 25. moneths taken found and deliberate advice therein, sitting in our seat of Majesty, a generall councill of Christians being assembled in the presence of *Celestine* high Bishop of Rome, 12. Cardinals, Arch-bishops and Bishops innumerable, and sundry other Dukes and Princes of divers degrees and callings, *Baldwine* Earle of Flanders, and *Gaulter* Earle Poitiers, Embassadors, the one representing the person of the King of France, the other of the King of England, the whole Colledge of an 100. senators sitting, do by this inviolable act, &c.

Given at Rome in the Capitoll.

Anno 423. May. 11.

This made the Pope truly Antichrist, when he counterfeited Christs Ordinance, by setting up that in his false Church in a false way, which Christ set up in the true; his 12. to Christs 12. which are above Archbishops and Bishops, Dukes and Princes.

Clem. recognit. l. 3. though a counterfeit, yet is it ancient. *Hac autem & his similia cum dixisset Petrus, manibus superpositis Zachæo, oravit ut inculpabiliter Episcopatus sui servaret officium: post hoc 12. Presbyteros ordinavit, & diaconos 4.* These are said to be ordained to serve at Cesarea to justify the Roman practice, and their 12. Cardinals, though not a word in Scripture witness any such thing at all.

Having

Having briefly spoken of the fall, I shall propose one Prophetical Scripture for the rise of the fallen Churches, Gentiles as well as Jewes, together now shortly to be within 18. years in most of the world.

Ezek. 16. 55. When thy Sister Sodome and her daughters shall returne to their former estate, and Samaria and her daughters shall returne to their former estates, then thou and thy daughters shall returne to your former estate.

1. To understand this, note that in Scripture, the first Churches are called Mother Churches, those that succeed them, and are constituted according to them, and receive ministry and means mediately from them, are not unfitly called Daughter Churches, whether they are true or false, and in this it well agrees, *such as the mother such as the daughter.*

2. In this fence it cannot be said of literall Sodome, she was no Church, she had no daughters, but in Rev. 11. 8. Rome mystically is said to be called Sodome; and surely no where, if not here in all the Book of God, she is the mother of Harlots, that is of idolatrous Churches, and Societies: and in 7. Sess. Councell of Trent, *can. 3. De Baptismo*, she is called *Mater omnium Ecclesiarum.*

1. All the Churches, before An 200. constituted according to the Apostles, were Jerusalem and after to the 400 year.

2. All the Idolatrous false Churches, set up after Antichrist of Rome since the year 46. are Romes daughters.

3. All the Societies separated from Rome within this 150. years, being not according to the Gospell frame, or patterne, are Samarias daughters.

Good

*religious house
of monks*

1. Their Priest was brought from Assyria, or Babell, as was *Martine Luther* from the *Monastery*.

2. They made Gods of their owne, every Nation as they please, 2. Kings 17. 27. 29.

3. Ver. 41. These Nations feared the Lord, and served the graven Images, both their children and childrens children, as did their fathers.

The Application I leave to the Reader.

1. It is observable, *Ierusalem* is first, *Sodom* next, *Samaría* last, in Scripture and in time; yet *ver. 46.* *Samaría* is called the elder sister, and *Sodom* the younger; yet first in time and Scripture, God in this shewing the *Samaritan* estate had more of the truth then *Sodom* estate, and so may be said to be elder, and hath honour given her of God in it, and *Sodom* dishonour.

2. *Ierusalem*, *Sodom*, *Samarías* daughters, shall be brought all again to their former estate, that is the primitive gospel-government.

3. In the bringing *Sodom* and *Samarías*, God will bring again *Ierusalem* Captives, the Jewes in the midst of them, their call promised, and time intimated.

4. *Per. 61.* Thou shalt receive thy sister, thy elder and thy younger; here *Samaría* is spoke of first, who first shall have the gospel government set up in her, and shall be acknowledged by the gospel to be so, and then God shewes how, in saying he will give them to *Ierusalem* for daughters, who before were *Sodom* and *Samarías*, *Rev. 20. 6.* this is the first resurrection of Churches

Q. When shall this bee?

1. When *Ierusalem* hath born her lewdnesse, *ver. 5. 8.*

2. After *Ierusalem* hath had all her daughters, and *Rome* or *Sodom* all her daughters, and *Samaría* or the Church departed from *Rome* had her daughters.

3. They and their daughters are said to dye, as it were, as the true Churches were abolished by Anti-christ, Anti-christ by *Samaría*; God now by giving the truth, abolisheth Episcopacy and Presbytery the daughters of *Samaría*, and giving the true knowledge of the gospel-government, first to *Samaría* which I think will be seen in *England*; God is said to bring *Samarías* daughters, and then after will *Romes* daughters, *France*, *Spain*, &c. among whose returne the Jewes shall be called, and returne also, and the new *Ierusalem* shall receive them for daughters. So that I suppose the true gospel-government will be set up, and spread into farther parts, Dominions and Countreys, then ever the Apostles spread it, and continue much longer in time and purity in the world.

4. *Sodom* and *Samaría* shall lay down in a short time their corruptions, abominations, and false government, taking up the way of God.

5. This cannot be understood of the last day of Iudgement, that after that resurrection the spirituall harlot *Sodom* or *Samaria* shall be daughters, that is be constituted Churches according to the gospel pattern.

6. Nor of *Sodom* burnt by fire, in *Gen. 20.* for they shall never hereafter be given to be daughters to *Ierusalem*.

7. This Scripture held by some to make against the call of the Jews, rightly understood, makes a strong and undeniable proof of it as any whatsoever.

1. The Scripture following, *Mat. 25. 20.* compared with *Luke 19. 17.* the first which is he in *Matthew* had the five Talents, is promised to be in *Luke* made Ruler of ten Cities, which seems to me to shew that there shall be abundance more of Churches under the new *Ierusalem* to be, then under that that was; the Gentiles shall bring their glory, riches, that is, wisdom, learning, knowledge, their all unto it. In which is shewn how the Ministry shall be taken from the single Ministry, and given to the true Church Combination, after which, before the end, may be Apostacy to a twofold Ministry, but never to a single Ministry more.

Math. 25. 14, 15; The Kingdom of Heaven. &c.

In these words of *Matthew*, are to be considered two generall things. 1. That which is the Parabolical sense of the Scripture. 2. That which is the Mystical or the Prophetick sense. In the first we are to consider what this Parable is alledged for by the Lord, and that is to set out the Kingdom of Heaven by, not in the inward operations of it on the Soule, but the outward administrations of it in the Ministry of the word, &c.

2. Ye have the way the Lord takes in the disposing the government of the Church, called the Kingdom of Heaven.

1. Ε'ΚΛΗΣΙΑ, hee did it by a call, the way by which he ordained his Disciples at the first, and still doth by an ordinary call of his messengers, and without which none are to undertake the Ministry.

2. Those that are called, are called ιδιαις διας his own servants: in which is signified the separating of the Ministers of the gospel from all other employments, and the destinating of them unto this only, *Act. 6. 4.* without which the Ministry cannot be discharged.]

3. After their Call and Separation, then he comes to intrust them with the dispensations of the gospel, rightly called his goods, in which Sathan nor the world have not the least property, which

are left to the Ministers only, not the people, 1 Cor. 4. 1. 3.

4. In the number of his servants which are three, they have the number of the Ministers ordained by Christ, for the right government of the Church in this world untill the end.

5. Yee have the disposing of these goods of Christ remarkably set down, the manner how, and that is not all to any one, but one hath one, another two, the third five Talents.

6. He that had his one, had his Call from Christ, his Ordination from Christ, his intrustment, his Talent from Christ, that is *Jure Divino* as well as he that had five.

7. These are delivered to each according to his ability :

1. Signifying, that one of the Church Ministers hath more committed to him then an other.

2. He that had five, had as much as his ability could enable him to exercise, he could not exercise the two the second had, or that one more then his own five which the third had :

3. Which shewes, it was not the minde of Christ, nor is it in the power of man to exercise the whole Ministry, which by the Lords Institution is to be done by three.

Object. This is a novelty and a new found Exposition.

Resp. If it be the truth, receive it though ; but *Clemen. Alex. lib. 1. Stro.* understands hereby the Teachers of the Church.

1. An uncertaine Author on *Mathew* translated by *Erasmus*, and bound up with the third *Tom.* of *Chrysostome*, applyeth these to the Ministry ; first, the five Talents to the *Presbytery*, which he makes to be Government, Preaching, Baptism, offering Sacrifice, and Prayer for the People.

2. The two Talents to the Deacon, which he makes his godly life and faithfull Ministry in his Deaconship.

3. The one Talent he understands to be the Peoples knowledge.

1. The Ministry of the Gospel was fallen in *Chrysostomes* times, in most places of the world; hence it is no wonder if it be applied to the Ministry; the application holdeth not correspondency with the Text.

2. If one be to be applied to the Ministry, then all are; there is no difference in call, in appointment to the Ministry, in the Stewardship, in the nature of the goods that the one had or the other, but in the quantity only.

3. If this be said of the people and Ministers, then all Ministeriall

differences are destroyed betwixt People and Ministers hereby.

Many have given their judgement what these Talents are severall wayes, as *Salmeron* in *Parabolis*, but I passe that, and come to the mysticall sence, or prophetick.

1. God predicts by the unprofitableness of the man only which had but one Talent, which indeed is the first Ministry called the Doctor, the misery of the Church under a single Ministry, in the time of Antichrist, whose work it was to destroy the true Gospel-Ministry of three, and set up his *Babe* Ministry of one singly in the World instead thereof.

2. God predicts he should have but one Talent that should be truly gold, which is the Word; the rest under that Ministry, should be corrupt, spurious false and fained things, indeed scroffe and drosse to be burned.

3. Under this one unfaithfull Ministry should be a hiding of that Talent it had, which signifieth a hiding or shutting up of the Scriptures in an unknowen tongue.

4. The converting the Gospel-Government contained in the Word, which was from heaven and heavenly, into an earthly constitution tending only to wordly glory and greatness, the one being of God, the other of man, the one the pattern of heavenly things, the other of earthly things.

The doome of God written of him, vers. 29. clears the truth of the intended mystery, from him that hath not, shall be taken, that which he hath.

1. This cannot be understood of any but of a Minister, nor be verified in a particular person, but must be done in a publick spirituall generall sence of Scripture; you may apply it to *Judas* in some kinde, who was the lively representative of Antichrist: But 1. he without all question had more then one Talent: 2. This here doth mainly intend the ordinary Church-Ministry and not extraordinary.

2. The Scripture saith he hath the goods of his Lord, and againe he is said not to have them.

1. Signifying that he should have nominally, formally, and in shew those things the true Church of God hath.

2. That he hath them not really and indeed according to the Lords Institution, the Word indeed it hath, and the people may be said not to have it while they have it, having it in an unknown tongue.

3. God will take away that which he seemeth to have:

1. This we see partly done in the discovery the World hath in part already made of her Idolatrous Worship.

2. In the Saints, condemning her Church, Church-Ministry and Ordinances, to be Anti-christian, Superstitious, Heathenish and ungodly.

3. The full taking away, will be when God shall erect a true faithfull Ministry and pure Ordinances among his Saints in the place of that Idol worship, as in vers. 28.

Appl. 1. These all meet in Antichrist as lines of a circumference in its Center, and so in him as in none but him.

2. Antichrist, is he the Gospel Propheties aime at, that should disturb, counterfeit, and oppose the truth of the Lord, under whom the Church changes should be.

3. Antichrist, is he from whom the Talent shall be taken, who is indeed *the unprofitable servant* to his Lord in the Ministry, hee being to be destroyed.

4. How in a generall Scripture-sence, these can be understood of any, but Anti-christ I know not (but should gladly be enformed) he is to be a called Minister, and intrusted with the Gospel which the first Bishops were by the Lords Institution; he proves unfaithfull, hides the Word, turnes the Discipline of it to earthly advancements, that hiding the Gospel ends must have a fall and be ruin'd, his Ministry taken from him, after which the Church is to be restored.

3. Mystery, in the vers. 28. where the Talent is taken from him, and given to him that hath tenne Talents.

1. In which is shewed Antichrists Ministry shall be destroyed.

2. In that it is given to the first, it shewes the restauration of the Gospel-Ministry and Government in the Church againe to bee as in the beginning.

3. That God will blesse by degrees in the use of meanes, that Ministry to whom the one Talent shall be given, abundantly, from five to tenne, which shewes it will be extraordinary, but not by an extraordinary way, as vers. 26.

4. It is given to the first Ministry which is the Evangelist, the act of Ordination being Primarily in him, by whom with others the Church should come to be re-estated, and to him had two which was the Pastors.

5. The taking away of the one, and the giving of the one Talent, signifies that Authoritatively by some one that has power to doe it, this act shall be done in the Church before the burnings of Anti-christ.

Objec. 1. Here he that had five, hath tenne, which is more then all the Ministry had, which were but eight in all; and therefore one man may exercise all.

1. Shewes the abundance of knowledge the Ministers of the Gospel that shall be, shall be blessed with, and how happy the world shall be in them, or in particular him that is designed for the Churches restauration.

2. What is signified by the words *ἄλλα πάντα τάλαντα*, other five Talents; first, they are other indeed, but not in kinde as the three other Talents are which doe differ in kinde from his five, but the same five Talents or gifts are encreased in him, in the use of them more then they were double.

3. Though he had tenne, the other that had two, had foure, and the unprofitable servant had his one, so that he that had the tenne, did not like *Pharaohs* cattell, one eat up the other.

4. The one's being given to him that had the ten; was but that he that had the ten as the Apostles by their extraordinary Call, did before come to set up by Gods approbation, the Ordinances in the Church of Christ as they were first instituted in the Word, which when once done, he was to leave it to them to exercise as the Apostles had done before him, and only exercise his owne part ordinarily in the Church.

17. *Having spoken of the Church-Ministry, we now come to speak of the Church-Elder, or helping Ruler.*

MEn to please the Magistrate have demolished this Officer out of the Church, and set up a counterfeite in his place, for whom I dare boldly affirm there is no one word of Institution in the Gospel to be found, to doe that he is appointed to doe.

The true helping Governour:

1. Is indeed a Lay-Elder.

2. His Institution is without laying on of hands, *Bilson. cap. 11. per p. Church-Government*; if they had laying on of hands, they had not been Lay-Elder.

3. The

3. The gospel hath instituted no Church-lay Officer, but that of 1 Cor. 6. 1. 6. who was only set up to compose differences in the Church in civill affaires.

4. There is no institution for any such Officer in the Church, as the Lay-Elders under Presbytery are assigned unto: so they cannot but be an Anti-Christian Office acting by a Anti-Christian power, unlesse we say there are to be Officers and Offices in the Church that are not of gospel institution. As for that brought to prove them out of 2 Chron. 19. 9. 10. it is of no validity; Christ saith, *No man putteth an old piece, no not a piece to a new Garment*; therefore that is not Christs mind that they whatever their Office was, should be to rule under the gospel, though I think their Office was far differing from Lay-Elders now.

5. The Office of the Elder was not about Ecclesiasticall things, but 1. πράγμα, an ordinary businessse, ver. 1. and then ver. 2. ἡλαχίστων, the lesser things, ver. 3. βιωτικά, things of this life or livelihood; and to this, Chron. 2. 19. 11. *Amariah* is for the matters of the Lord, and *Zebadiah* in the matters of the King, ver. 10. proves it clearly.

The word ἐκκλησία signifieth the Churches instituting some, and in an autoritative way among themselves for determining differences amongst them, occasioned about things abovesaid, as in ver. 4.

Question will be whether the governour set up by the *Corinthians* were *Inve divino*.

The Governours Rom 12. 8. 1 Cor. 12. 28. are said to be set up of God in the Church; the same is meant doubtlesse, 1 Tim. chap. 5. ver. 17. Institution for another Governour then this in this 6 to the *Corinthians*; I prove all those hold the contrary, to shew, 1. The grounds to be observed by the Church in ordaining Lay-Elders, are laid downe by the Apostle in this Chapter as fully as for the ordaining any other Officer in the Church: First hee must be qualified with wisdom, a wise man: Secondly a Church-member: Thirdly a member of their owne Church, a wise man amongst them; which proves it to be a proper office pertaining to the well governing of every Church: Fourthly they are to bee set up to judge by the Churches authority. Fifthly the Apostle doth approve the practise by arguments drawn *a maiore ad minus*; they are just, therefore fit to judge, and more fit then those are unjust, before whom they brought their Causes to tryall, they shall judge the

the World and Angels, how much more the things of this life.

2. If these are *jure divino*, then whether are they to continue in the Church or not, they being set down in Scripture to be set up in the Primitive Church?

Respons. Master, *Bilsons* Chap. 10. *Perpet. Church Government*, saith, they had no authority, necessity, nor perpetuity; and after in Christian Common-Wealths these Indiges must cease, because there is no cause of declining the Tribunall of Christian Magistrates.

Yet he himselfe confesseth these to be Governours and Moderatours of their brethrens quarrels and contentions: others he finds not in the Apostolick writings, but such as withall were watchmen and feeders, *Chap. ibid. pag. 142.* who then if not these were the helping Governours?

1. He calls them Governours, and yet saith they had no authority, and 1 *Tim. 5. 17.* God requires obedience to those that rule well.

2 They were set up or appointed by the whole Church, which must be a publick intrustment of the Church bestowed upon some particular persons for this end in the Church, which is the common ground of authority that is set up over a free people as the Church in this case.

3. Master *Bilsons* Title of his Book, is the *Perpetuall Government of Christs Church*, which shewes that the Government in the beginning instituted by the Apostles in the Church, and consequently the Governours, are to bee perpetuall, of which this 1 *Cor. 6. 1.* was one.

Object. These were set up only to prevent scandals among the Heathen, under the Christian Magistrate; it needs not to be.

1. Christ never intended the being of a Nationall Church in the World.

2. If once Churches come to bee collected, there is the same reason for them now, that ever there was in the World.

3. It was instituted to prevent scandals, as well within the Church from offending one another, as without from the offending the world.

Object. This were to eclipse Magistracy.

1. He ruleth for the Magistrate, and under him, *Rom. 13.* and is to bee accomptable to the Magistrate for his acts if required.

2. He ruleth not as the Magistrate by the sword to compell or force,

force, or lay any pecuniary mulcts on those that disobey, or corporall punishment; that indeed were to take the sword out of the Magistrates hand; but by the word and by love, shewing what is the command of Christ in their severall cases one to perform to another.

3. To me it seemes the Apostle alludes to this power in the Church only, he writing to the Church, *Rom. 13. 1. Let every soule be subiect to the higher Power*, and so calls the Church Elder the inferior power, so that this establishes the Magistrate.

Object. You say the Church should set him up, and so he stands not by the Magistrate.

Respons. Indeed, he stands *jure divino*: now the priviledge God hath given the Saints, is no more then the Magistrate gives to every petty Incorporation, which is, that they shall choole their own Magistrate.

Object. The City Magistrate rules by the Law of the publick Magistrate.

Respons. True, the Elder rules in the Church by the gospel, which if the world could beare, it were far better if all were ruled by it onely.

Illustr. God ruled by the Magistracy of *Rome*, by the Law of nature, by *Moses* government, in a way that made men more holy and mercifull one to another then others were: why so? God rules one way in the world, another way in the Church, more evangelically, mercifullly; the members have a spirit of love by which they are taught to seek not their own, but the good of one another.

2. As in proceeding in the Church, first tell one or two, then the Church: so remedy should be sought by this way of the Church first before any other.

3. In case the member submit not to wholesome counsell according to the nature of the fact, the ecclesiasticall Officers being first acquainted with it, they may suspend from Sacraments, excommunicate, and deny society to them untill satisfaction in some way be given to the Church.

3. This is authority enough for Christ to rule by, which cannot be any way offensive to Magistrates, it is a small boon to be granted Christ: every free subject is granted as much in his house, and shall not Christ have it in his Church? what hath Christ among the people, where he hath not this?

4. As the Church is divided from the world, so is its government, they themselves though being subject to the Magistrate as Gods Vicegerent.

5. The Magistrate, *Rom. 13. 3.* is said to be ordained for the praise of them that do well; now the Elder in the Church preventing scandals in the world, composing differences, preserving peace in the Church in a Gospel way, according to Christ, doth well; therefore the Magistrate is to encourage him, uphold him against those that oppose him.

6. The Elders of the Church Nationall, *2 Chron. 19.* are reduced to the government of the Church particular, *1 Cor. 5. 13.* these Elders have not to do to judge any without the Church, their authority is bounded.

Object. This is the way to exempt the Church from the publick Magistrates command.

1. They are commanded obedience to them, as to the higher Power, and as ordained of God.

2. Are to pay Custome and Tribute to them.

3. To defend, honour, and maintaine them.

4. To pray for them.

1. Magistracy is exalted by it, in that they rule over those which rule in a more excellent way then other Under-rulers in the Common-wealth.

2. The Churches obedience is better then theirs of the world; they obey of conscience, the other of necessity and feare.

3. In the world a naturall man may be a fit helper in the Church; he must be a wise beleever and a Saint.

4. The Magistrates office is to see the Church under his Iurisdiction hath all that liberty, authority and power left free to it, to exercise within it selfe, Christ left it without impair.

5. It is necessary the Magistrate have a help in Church as well as in the world, hee being no more able to do all the one then all the other of himselfe.

That the Church ought to choose this Officer.

1. They have the choyce of all other as Ministers and Deacons, and of this also; therefore it were wrong to deprive the Church of the choyce of these as of the other.

2. The Elders Constitution depends on his Election by the Church.

3. By this the people more gladly assent to his determination, because chosen of themselves.

4. To prevent all meanes of rise of offence in the Church.

5. To shew hee must be approvedly known for integrity and ability, that is to be intrusted herewith.

6. They being enlightned men, know how and whom to choose better then others, and therefore God trusted them with these priviledges themselves, and left it not to Ministers within, or Magistrates of or without the Church.

Appl. Gods people will make no ill use of this, that the Magistrate should have cause to feare them, for they will choose the most godly wise man among them, which is the best choyce for the Magistrate and themselves also.

In the Exercise of this Authority.

1. The Elders of one Church have no Authoritative power over any other Church then their own.

2. Nor have they to doe with men of the world without the Church.

3. I suppose if differences arise between members of severall Churches, then some of the Elders of each Church may be nominated to compose them.

4. If injury be done to a member by one not belonging to any Church, if satisfaction cannot be had any other way, he may appeale the Offender before the Iudge without scandall.

5. If injury bee done by a member to one without, the party offended may seek restitution, and complaine to the Elders against him.

6. This Government is the golden scepter; the compulsory power by corporall punishments, is as the Iron rod.

7. By this, cost is spared, poverty prevented, unity and peace continued, scandalls prevented to the world without and members within, and edification exceedingly furthered hereby among the Saints.

I now adde a word more to prove this generall practice of

this government held out in Scriptures to bee exercised in the Church.

Deut. 32. 1.

1. *Heare O Heavens*; that is the Church or Saints of God.

2. *Heare O Earth*, that is the World of unbelievers; two sorts of persons being intended herein.

3. It is emplyed that what he had to say concerned both these two sorts of people.

4. Note in the Metaphor, raine comes down from heaven and not goes up to heaven, as the words here signified must if heaven be meant literally.

1. The Earths ministry is meant in this, *heare the words of my mouth*.

2. The Church-Ministry; 1. It distills as the dew; 2. It drops as the raine on the tender herb; 3. As the showers upon the grasse.

1. How fitly these hold out the differing Ministry, the Doctor Ministry distilling the principles of grace as dew.

2. The Pastor dropping.

3. The Evangelist showing it down in abundance.

4. Here are two sorts expressed, *the tender herb, the grown grasse*; but 3 emplyed, the tender herb being to set out the children of the Church and the youth, by distilling and dropping, being both set before and applyed to the tender herb.

Cant. 6. 9. יונתי אחת היא יונתי אחת My Dove is one, my perfect one is one, shee is deare to her mother, the choice one of her that bare her.

1. I chose this place above other, because Mr Brightman and others understood it to signifie the Gospel estates.

2. It is without question, wholly spoken of the Church.

1. Here is her birth, as born under the Doctor Ministry.

2. Her Doveship or reservednesse to Christ under the Pastor.

3. Her perfection under the Evangelist.

4. Her unity expressed, though under divers Administrations and estates, shee is one, she is one.

Matt. 13. 33. The three measures of meale signifie the three societies

societies of Saints; the Leaven and hiding of it, the Gospel and the threefold Ministry thereof.

Math. 13. 23. The good ground is said to bring out in some a hundred, in other sixty, in other thirtyfold.

1. The seed is one.

2. The ground is said to be good.

3. It is differenced not in it selfe, but in its fruit.

4. This difference is only threefold, to shew amongst the Saints in the Church, there was a threefold division and no more, the least is thirty, the second doubles it, the third is more then both.

Rev. 11. 1. *There was a Reed given me like a rod, and the Angel stood and said, Arise and measure the Temple of God, and the Altar, and the Worshipers therein.*

1. This was done under the sixth Trump, and respects that time in which we live.

2. In this time, the Gospel Primitive pattern is revealed, by which at first the way and Church of God was set up in the world and governed.

3. All are reduced to these three heads, that are to be measured; first, the Temple; secondly, the Altar; thirdly, the worshippers.

1. A materiall Temple is not meant, God intending not the building of any.

2. Nor can the mysticall Temple be meant here, that is set out in that word worshippers.

3. Though not the Temple, yet something of the Temple is alluded unto of God in this place, which I take to bee the forme of the Temple which was divided unto three parts, shadowing the three societies of Saints under the Gospel.

1. The Porch, the Doctor society; 2. The place of Priests sacrifice; 3. The *Sanctum Sanctorum*, the Evangelist society.

So that by the measuring of the Temple, I suppose is intended of God, that a strict survey should in these times come to be taken of what pertained to each differing Church society, Ordinances and Orders appertaining thereunto.

The second thing Measured is the Altar.

1. Under the Law, there were two Altars which shadowed the Divine

Divine nature, and humane nature of Christ, here reduced to one, mentioned *Heb. 13. 10.*

2. Christ here represented is not to be measured, *Job. 3. vers. 34.* the Spirit was not given by measure to him, so that man cannot measure Christ gifts as Mediator, much lesse as God; hence this can not be meant of Christ, as in himselfe, but as in the word.

3. Hence the measuring of the Altar, is only that Christ should be preached so to the society of children as the Word the measure holds him out in the Elementary or Doctrinall part thereof, *1 Thess. 2. 4. Paul, Timothy, Sylvanus,* preach only as they are allowed of God therein, the Gospel, an allowance what to Preach to each society, *viz.* Doctrine in the Doctors, Exhortations in the Pastor, Consolation in the Evangelists society.

4. That in all the Saints Societies, Christ is to be set up as an Altar, at which all are to offer, all having to offer to God thereon, as well Infants as men, *Heb. 13. 10.*

1. The differing Ministries are set down in the Temple, in severall distinct places.

2. The Doctrine in the Altars measuring.

3. As these are measured for the people, so the people are measured for them.

1. Signifying, none are to be admitted to the first Gospel Ministry without measuring.

2. In the Gospel is a measure for all Saints, by which Infants are known to be Infants, young men known from Infants, and Fathers from either; but of these more largely in an Exposition I intend to set forth on the *Revelation*, if God permit.

Appli. That God will in these dayes have the Gospel estate re-erected according to the pattern, in which Ministry, means and members shall be all made answerable to the Gospel pattern or measure.

3. All Formes come short of this, can stand no more then *Dagon* before the Aike.

I shall adde one place more to those in my other Tracts, used to prove mixt societies to shew how invalid they are, and how unfitly applied.

2 Tim. 2. 20. *In a great house, are vessels of gold, silver, wood and earth; therefore say some, in the Church are to be good and bad.*

Chrysost. in locum

Quemadmodum in majori domo necessaria est magna differentia vasorum, ita in toto orbe; non enim eam similitudinem ad Ecclesiam refert, sed ad universum mundum.

Throp. in Verb.

In magna domo vasa esse diversa, hunc mundum esse non Ecclesiam dicit in hoc loco; nam in Ecclesia nil vult ligneum esse, sed ex auro universa effecta; aurea qui virtute sunt praeclari; lignea sunt impii; si non ad virtutem, ad mundi tamen confirmationem & statum sunt utiles, vel ad dispensationes nonnullas maxime conferunt ut Pharaon.

1. It will appeare more plaine, if wee consider God when hee compares the Church, compares it to heaven and heavenly things; this is too earthly to bee a representative of the Church. Rev. 21. 18, 21.

1 Gal. 6. 10. God speaking of the Church as of a house, calls it the household of Faith.

3. The Church is the Patterne of Heavenly not Earthly things.

Object. The Church is compared to a graine of mustard seed, leaven &c.

Respons. These things respect the grace of the gospel in men, and the power of God, and not the societies of Saints, which here is said only to be intended.

18. *That this forme of Government is aimed at by the Apostles, is also clearly seen in the generall form of the Epistle; (which is no small Argument to prove it) as well as particular instructions and instances contained in particular places of Scripture. The Epistle I shall instance in, is that of the Apostle Paul to the Colossians.*

THe first generall part of the Epistle, I take to bee generally applied to the whole Church, and is contained in chap. 1. unto the

the first four verses of the second Chapter.

1. Part whereof contains Salutations and Prayer for the whole Church, *chap. 1* from *ver. 2.* to *11.*

2. From *verse 12.* to the end of the 4 *verse chap. 2.* hee holds out Christ, and the Communion *Paul* and *Timothy* had with them, and they with all Saints in Heaven and Earth in Iesus Christ, as members in a body, of which Christ is Head and Saviour.

In the next place, the Apostle prepares or makes way to descend to the particular Church societies.

Ver. 5. He comes to mention the order observed by them in the government of their Church.

Ver. 6. He exhorts them as they have received Christ, so they would walk in him, which implieth there was among them a different receiving of Christ; some received him in the gospel milke, others in the gospel meate, some received him from the Doctor in his Ministry, others from the Pastor in his Ministry; differing first in Degrees, secondly in Meanes, thirdly in the Word and Ministry also.

*Re Lam-
r noble*

Ver. 7. Hee sweetly and plainly illustrates this truth by a three-fold Metaphor.

1. Rooting, an allusion taken from a tree, and fitly to be applied to the Doctor-Ministry, who teacheth the Principles and Fundamentals of Christ, the first way of receiving Christ.

2. And built in him, a Metaphor taken from a house not founded, but built up, having a higher degree in it of Christ, another way of receiving Christ.

Note the change of the Metaphor hath in it a signification of difference to bee in the societies the Saints had among them at *Colosse*, and also of their differing condition in Christ; hee otherwise might have used one Metaphor as significantly, and have said being founded on and builded up in him, &c. but changing the Metaphor, he significantly sets out and implies a Mystery therein to bee unfolded.

3. And established, which is the last way of receiving Christ, under the dispensations of the Gospel Ministers in this present life.

Appl. That

Ap. That in these clearly the order named *vers. 11.* is here explained, how and in what it did consist, in the Ministeries right rooting beginners, and building up other believers, and establishing others in the grace of the Gospel by several degrees, as they had received Jesus Christ.

Object. The Apostle, if he meant the change of societies in the change of metaphors in the first, Why he did not change them in the last?

Resp. The thing was sufficiently cleared in the first metaphor to those Churches, who had this order erected among them.

2 This of established may be applied to other metaphors, as well as that of building or planting.

3. Though the metaphor be not changed, the act is a different act, which shews a different means to be used for the end intended by the Apostle in the thing spoken of.

1 The text clearly proves it, that this order generally, for the rooting, building, and establishing, is to be done by teaching: so saith the holy Ghost, *As ye have been taught.*

2 The adverb *ἐκ τούτου* shews, that in the quality of teaching was contained the manner of receiving Christ; and shews, that as they differed in the receiving of Christ, so in the teaching Christ.

2 *General.* From *vers. 11* of chap. 2. to the end of *vers. 11* of chap. 3. the Apostle applieth himself onely to speak unto the rooting of rooted Christians.

1 Shewing there was to be a spiritual Circumcision wrought in them, by which is occasioned a putting off the body of the sins of the flesh, *vers. 11.* which consists in a spiritual sense given them of sin and nature, and an abominating of them required of those made members.

2 After this they are to be baptized, in which they are said to be dead, and risen with him through the faith of the operation of God.

3 After this, *vers. 13, 14, 15,* ye have what Christ hath done for those thus baptized, and how he is to be preached unto them.

4 From *vers. 16.* ye have the end contained, the abolition of

ceremonies, things which usually were a trouble to the weak, or the infant-society of the Saints.

3 From chap 3. vers. 1, to the end of vers. 8, he provoketh the Saints to a spiritual trial of themselves, their estates and conversations, and shews what accompanieth true regeneration in the Saints. *V. 9.* he gives the reason, they have put off the old man with his deeds, making a publike renunciation of the deeds of the flesh before baptism, *ver. 10.* and have put on the new, that is, by covenants, promises, by sacraments, in which all are alike interested: for nor Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all in all. Application in these verses predicted and applied, ye have generally set down what is to be taught the society of infants, and what is required of them, though the first Epistle of *John* is that which solely concerns the Infants of the Church; the Apostles, as they saw occasion, writing sometimes more largely of the duty of one Society to one Church then to another, as they saw occasion required in the Churches estate they wrote unto.

The second part of Ministry, or the Society of Young men, as concerned in *vers. 12, 13.*

1. Is intimated in a second putting on of Christ, which is to be according to the elect of God, as holy and beloved ones.

2. This is to be manifested in the inward spirituall operations of Christ in the minde, set out in bowels of mercy, kindnesse, humblenesse of minde, meeknesse, long-suffering, *ver. 13.* *Forbearing one another, forgiving one another; If any man have a quarrell against any man, even as CHRIST forgave you, so doe ye also.*

1. In these doe I suppose are contained the things chiefly to be pressed on the Saints of the Pastors Society, and to reprove those that fail amongst them in obedience hereunto.

2. Not that here, or in any other Epistle in particular, is all to be taught in this Society; but the whole Scripture pertaining to that Society, is, that is only sufficient to instruct them to, and fit them for the perfecting Ministry.

3. *1 Ep. of John* is only for the Rooting of Saints.

1 *Ep.*

1 *Ep. of Peter*, for the building up of Saints.

Ep. to the Hebrews, for the stablishing of Saints, which here now as the Third generall Part of Ministry; comes to be handled; and is contained in *Verse 14*, and *Verse 17*. In which Christ is to be put on in Charity, which is said, *To be above all*.

First, This is said to be the bond of perfection; here, I suppose the word *analogies*, hath respect to Church bonds, by which men were bound to Christ in some publique way, and to one another.

Secondly, *Verse 15*. they should have the peace of God rule in them.

Thirdly, The Word of God dwell richly in them, in all wisdom, teaching and admonishing one another in Psalms, Songs, Hymnes.

1. It is clear, these things were not to be applyed to the Society of Infants, nor were all beleivers capable of it, only the men in Christ are here spoken unto, who were to have these things in a more abundant and excellent way then others were, and whether these Psalms were the Scripture-Psalms only, or whether those of that Society only were to be spiritually gifted therein; I shall not undertake to determine, they were to be eminently gifted doubtless in all grace.

That that makes this doctrine the more clear; is,

1 That with these he ends his doctrine to the Church, there being no other Society but these in or of the Church.

2 Hence he applyeth himself to domestick duties in the family.

1. *Verse 17, 18*. is set down what is required of the wife to the husband, and husband to the wife.

2. *Verse 20, & 21*. what is required of Parents to children, and Children to parents.

3. From *ver. 22*, to *ver. 25*. Servants duties to their Masters.

4. *Cap. 4. ver. 1*. the duty of Masters to their Servants.

5. *Ver. 2, & 3*. Family duties to God are set down to be exercised in private; which are; 1 *Prayer*. 2 *Watchfulness*. 3 *Thanksgiving*.

6. *Ver. 4*. Especially they are to pray for, 1 The Gospel. 2 The Ministers thereof.

Now from publick Duties in Church, and private in the family, he cometh to shew what is to be done towards those that are without the Church, Ver. 5. & 6.

1. In respect of their behavior, it must be in wisdom.

2. In their Speech, it must be seasoned with Salt.

And thus having shewed them, how things ought to be with them in the Gospel-way, he comes to shew them how things were with him; knowing they would be desirous of his wellbeing, that shewed such a desire to them in him of theirs.

1. And thus he leaves in general, to the report of *Tychicus* and *Onesimus*, Ver. 7, 8, 9.

2. Ver. 11. He tells who minister with him at *Rome*, Ver. 12, 13. Commends *Epaphras*, Ver. 14. Remembers the salutes of *Demas* and *Luke*. Ver. 15. Salutes the *Laodiceans*. Ver. 16. Commands the Reading of the Epistle. Ver. 17. Minds *Archippus* of his ministry. And Ver. 18. Concludes the Epistle.

19. For the setting of the Gospel state up, it must be set up as in the beginning.

1. There must be a Mother-Church, in which the true form is to be set up.

2. Then there must be Elders ordained, and sent forth to those Cities first that will receive the Gospel, *Matth.* 10. 23. *Luke* 8. 6. Christ preached in the villages, preparing for the Gospel-Government; *Ezek.* 47. 8. as under the Temple state the waters were prophesied to be.

3. And then a way and means is offered to those other Towns, that are capable of this Government, to set it up in them also.

4. Before this can be set up, Parochial bounds ought to be dissolved.

5. Where are not publick meeting places, there any convenient private houses are to be made use of.

6. That those Ministers that are not of the Church ministry, be not admitted to baptize, or administer the Sacraments of the Lords Supper in the place they exercise.

8. That they are to be subject to the Presbytery of that Church, they

they are Members of, that so they preach no other Doctrine, but what is to be taught without the Church.

7. That the Ministers, without the Church, be Members of some Church near them, or not be admitted to minister, to which they shall minister, preparing men for it. It is observable, there was no standing ministry in the Apostles time, but where were Churches of Saints in Communion; the other ministry, if they were persecuted in a place, may leave it.

9. Those that teach without the Church, should be maintained by the state allowance, Tithes dissolved, Gal. 6. 6. Let him that is catechized, communicate, &c. which without the Magistrates help, would not be done by unbelievers, who love their Gold not their God.

10. The Church Teachers should freely be maintained by their Members, as by a freewill-offering.

11. The whole of the Papal, Episcopal, Presbyterian Form, is to be dissolved.

1. This was done in the Mosaiacal Government, and shall it not be in the Antichristian?

2. Christ saith, no man patcheth a new garment with an old peece, no not a peece.

3. It seems to me plain, That the single Antichristian Minister, Matth. 25. 18. had nothing Gold but the Talent he hid, which was the Word in a strange tongue; or if any thing else, it was and will be taken from him.

4. It is well observed by One, *Deum solvere non figillo varias materias signare*. The truth wherof we may see in the two Temples before Christ; the first was burnt and destroyed by the Chaldees; so the first Temple estate by persecution; was destroyed by Antichrist, and the Heathen Emperors; the second, is builded by Zornubabel, which is by Interpretation *Fan Bable*; which is as truly to be verified now, as then, and more fully in us, then them; for they did not indeed *Fan Bable*, but those set up the second Temple under the Gospel, shall do it.

5. *Revel. 21. 5. Behold, I will make all things new.* All things, nor some, in the business of the new Jerusalem, are to be made new. The maner how it shall be done, is set down by Peter, and men cannot prevent it; but those are happy that fur-

ther it, 2 *Pet.* 3, 10. The Heavens and the host of them, they pass away, and are dissolved, and burnt up. I shall, God willing, in my Exposition of the *Revelation*, speak of the new Earth. *Verf.* 11. Then there is the new Heaven follows, in which dwelleth in Righteousness; so that it is a most certain truth, all present Forms, Government, and ways of worship must be, yea, shall be dissolved before, yea, and for the advancement of the true way of Gospel worship. *Revel.* 6, 12, 13, 14. shews you the time when this shall be, and that is under the opening of the sixth Seal, in which, we at this instant are under, and see the effects produced, according to the truth of the great God revealed; however the mockers and scoffers of the world, have derided it; so that they must and shall have their mouths stopped, and be made ashamed at it.

Object. In many great Towns and places, where have been a faithful, painful Ministry, and are a godly people to constitute a Church in, they have but one publike meeting place; and how then can the several Ministries be set up there in.

Resp. The Synagogues were the places the Apostles preached in, to men without, and separated the Disciples to private houses. In which, for the purest times of the Church, the Saints were ministered unto, and had no publike meeting places as now. Which order is so clearly set out unto us in Scripture, that it cannot be excepted against, *Acts* 28, 30.

The necessity hereof appears.

1. From the confusion in the Church, and Church-Ordinances; in which, as they are now exercised, nothing is done to the Saints edification.

1. Men without the Spirit, and without understanding, cannot pray, nor praise God; but minde the things sung or said, in a carnal maner against the minde of God, they are dead to God, to whom God is not a God, nor they a people.

2. In Preaching to Saints, the Doctrine to be preached to the world, cannot be to edification.

2. And as there is a necessity of dividing the World from Saints, so Saints from Saints; without which can be no right edification among the Saints.

Illust. The Gospel is compared to Leaven; by degrees the lump;

lump; so the Gospel is to be preached to men without, to leaven them, or gather them to the Society of Saints, which would be gathered as yet into a few Churches. Now as the Saints are increased, and fit matter of a church prepared, the Minister of the place may require helpers to be joyned with him for the constituting of the church to be constituted.

Obj. The people will not endure it.

Resp. The people ordained to eternal life will rejoyce in it: others that do not, are not worthy of it:

In *Hebr.* chapt. 8. 20. we have mention made of two covenants, the new and the old; under which two covenants there are to be differing administrations; the one of which ceaseth in the being of the other. But before we proceed, we may (for the better understanding of things) consider the covenant as it was made with *Abraham*, *Gen.* 17. 2. and 7. which is made to one man, a believer in Christ. *Galat.* 3. 16. to *Abraham* and his seed were the promises: he saith not, *And to seeds, as of many; but as of one, and to thy seed, which is Christ.*

Now the administrations of divine Worship were exercised by the first-born of the Family: they were the Priests during its time of standing.

The Apostle in this chapter speaks of the state of the covenant as after it was made to *Moses*, *ver.* 9. when God took them by the hand to lead them out of *Egypt*. Now in this there was (in respect of the administrations and extent of it) such a difference, as if it had been another covenant.

1 It is made to the whole Nation, *Exod.* 6. 6, 7. Say to the children of Israel, &c. *I will take you to me for a people, and I will be to you a God.*

2 The Priesthood is now a National Priesthood, *ver.* 3.

3 The sacrifices are for all the people, *Heb.* 8. 37.

4 The Tabernacle is the standing place for publick worship to the whole people, mentioned *ver.* 5. Which clearly proves, that God respected the administrations under the covenant, as made to the Israelites nationally in *Egypt*, and not as made with *Abraham* before; under which the people lived untill *John* the Baptist.

Ver. 9.

Ver. 9. He sheweth that the covenant made with man under the Gospel should be far differing from that made with the Israelites in Egypt, and therefore called a new covenant, to which the old should give place, decay, and vanish away.

1. The ministry under the new covenant (or rather, new administrations of the covenant) is said to be a more excellent ministry, Christ himself being the high Priest and Mediatour, and not *Moses*, intimated *ver. 2.* nor *Aaron*.

2. Having better promises, *Exod. 6. v. 6.* it was to bring them from the burdens of the Egyptians, and redeem them, and bring them into the Land of *Canaan*: This to be heirs of the Kingdom of heaven, and redeemed from hell.

3. A better covenant, in that under it they have the Laws of God written in their hearts and mindes: under *Moses*, in stony Tables.

4. Shewing, That God would under these administrations have none to be his people in communion, but such as had his Law, that is, of Faith, written in their hearts: *The Law was given by Moses; but grace and truth came by Jesus Christ.* And so sheweth, that the Gospel covenant, or the administrations of the covenant under the Gospel, admitted not of a Nationall Society; and in this the new covenant is said to excell the old; this being the ground of the covenant, and being to go before it.

This is illustrated, in that when Christ set up the Gospel Church, he called men out of the National Church, requiring that men first should be taught and beleve, before they be added to the church: in which was plainly the vanishing of the old, and the administrations of the new set out. So that to maintain a Nationall church, is to abolish the new, and set up the old covenant, and is Judaizing, being quite contrary to the tenour of the Gospel administrations.

Ver. 10. The holy Ghost sets down the time when the administrations of the new covenant take place, that is, after those dayes: *viz.* after that *Moses* Ministry should have an end, then the new covenant should take place and begin.

Ver. 11. It is said, They shall not teach every man his neighbour, and his brother, saying, *Knew the Lord* (as under the old covenant,) for all shall know mee from the greatest to the least.

The

The Exposition some make of these words to elude the true sense of them, is, That in the last days there shall be such abundance of knowledge, that all shall know God; but if we apply the words before or after this, its easily refuted, as that all shall have it written in their hearts, or that God will be merciful to the unrighteousness of all, and not remember their sins any more, is a thing I think that none will dare affirm, when all that have this knowledge here spoken of written in their hearts shall have.

1. Note, that these words were to be fulfilled after the date of the old Covenant, under the Administrations of the New, in the Apostles times or in all times to come, in which the true Gospel-Dispensations under the New Covenant shall be administered, and have no respect more to time to come, more then the Apostles times past.

2. The words, *all shall know me*, are not to be understood only as a prophesie of the abundance of knowledge to be revealed of God under the Dispensation of Grace: but also are to be understood as a conditional thing that was required of all, even the least Christian, the Infant in Christ, before he could enjoy Communion of the Gospel-Administrations with the Saints; this is clearly held out, 1 John 2. 13. I write to you fathers (who are here said to be the greatest,) because ye have known him which is from the beginning; and then after, I write to you little children, because ye have known the Father, (and these are here called the least,) who without this knowledge are incapable of being writ unto, or preached unto in the Gospel way, how much more unfit are they then for other more spiritual exercises.

And hence the Apostle shews, That the New Covenant requires the least Christian to have the knowledge of God in him, or he is not to be admitted a Church Member, or accounted a Covenanter with God.

This knowledge and Communion with God shall have forgiveness of sins and iniquities with it, which make the knowledge of God sweet in its soul to it.

Q. ere, Are none to be admitted Members under the New Co-
L
venant

nant, but those have the Law written in their hearts, and have their iniquities pardoned?

Resp. All that are true Members have, and all that are admitted should have.

2. The condition of making Members must be something visible, the Church being not able to judge of the invisible estate of men.

3. Here the condition is contained in the 11. Verse, which is, That the least Member shall have a knowledge of God, and be able to manifest it to the Church, whether it be in his heart or not, God only knoweth.

3. To make him a Covenanter, he is to profess his faith in God, according to the knowledge he hath of God, in which he is said to take God to him to be his God, and so became a visible Member of the Church.

4. This Covenant was made with the *Gentiles*, drawn from Idolatry, 2 *Cor.* 6. 15. And after the great detection made under Antichrist, it comes to be made again at the beginning of the estate of the new *Jerusalem*, *Rev.* 21. 3. which time is yet to be.

I desire that it may be seriously considered, how this making National Churches doth wholly destroy, not only Christian privileges, but how it also makes void much of the Scriptures, which are by this means as good as razed out of the Book of God.

As in the Scriptures that speak of the world, as opposed to the Church.

1. I desire those that maintain National Churches, to shew where the world is in this Kingdom, that they account wholly to be of the Church or a Church. *John* 15. 29. *I have chosen you out of the world, therefore the world hateth you.* *John* 17. 9. *I pray not for the world: Vers. 6. I pray for them thou hast given me out of the world.* *1 Cor.* 11. 32. *That ye should not be condemned with the world, and elsewhere, be ye not conformed to this present evil world.*

2. I desire to know how these Scriptures can be made right use of, or be rightly applied to the use of Saints, until these are divided one from the other.

3. How this doth hinder the Manifestation of the Calling of Saints

Saints, and the Manifestation of their love to God and Graces.

4. How it hardens wicked men, while there is no difference made between Saints and them in Church Privildges, and how it saddens the hearts of Saints.

5. How the *Glory* of God in the Saints is obscured by these means, whom God hath endowed, as it were, with glorious light to shine to the world by.

6. How the government of the Church can otherwise be then confuted, whiles carnal men are admitted, who by no means can nor bear the yoke, or tread the path of the Lord Jesus.

7. How this destruction, 1 Cor. 10. 32. gave no offence, nor to Jew, nor to Gentile, nor to the Church: here the Jew and Gentile are set down in opposition to the Church, which the Saints must not offend, according to the Apostles mind, can be observed among us.

Application to Ministers, to take heed of consenting to these things; this was the great abomination Antichrist was to do in the world, even to make desolate the Church, pull down her wals, pull up her marks, and destroy her bounds.

2. In this grand defection Antichrist hath no less part in *England* then in *Rome*; and Popery is never destroyed while this remains, nor Reformation made

3. Nor will God make any peace with the people of this Land, until this be reformed, and the Church liberties and priviledges be restored, 2 King. 2. 22.

Appl. 3. I shall end all in the exhortations of *Haggai* to the Magistrate, as being that properly pertains now to you, as then to them to whom God immediately sent it.

1. The house lyeth waste.

2. God ends the Prophecies with the Gentiles, *Haggai* 2. 23, 23 in which God would let you know this book concerned the Gen-

tiles, and that the Scripture is never fulfilled, until done among them; That that Scripture speaks will be found true, and no lye, in these days, amongst us, which some say is only proper to us of *Europe*: O ye of the Magistracy, arise, begin to build the Lords house.

2. To the Ministers, *Dan. 9. 27. for the over spreading of abominations he shall make it desolate.*

3. This desolation is said to be to the end of the war, that is, that war that Antichrist shall make with the Saints, *v. 26. Rev. 13-7*

3. This desolation is to be until the confirmation, and that determined, be poured on the desolate.

Quest. 1. If the Church be not in her desolate estate?

2. Where or when that time is out?

3. If our War be not part of that wrath said to be determined to be poured out.

4. Where while the Church is left to its desolation, it be not a certain token all is not poured out; and the farther that time is off, the more wrath is to come?

5. Where those hinder the restoration of the Temple-estate, are not the only causes of our lying under this heavy estate?

6. Where if the Church be once restored, God would not immediately give us peace and mercy? try the Lord in this thing, and you will be blessed that trust him.

7. Do not fear the Lords providing means, comforts, and mercy necessary, the Lord will not be wanting to us in his own way, and break us better in Gods way, then all earthly good in any other: that which generally we have had other way have come to little.

Appl. 3. To the People: Do not you shew your selves backward in Haggai 1. 2? This people say, the time is not come to build the Lords house.

1. God hath cursed you as the Jews, *v. 6. 9.*

2. If you shew your selves willing, God will then bless you as them, *Hag. 1. 11. Mat. 12. 28. Take my yoke upon you, my yoke is easie.*

Appl.

Appl. To the Souldiers. 1. Be faithful in your undertakings, be humble under your victories, be thankful for your deliverances; labor to do all you do for the glory of God, and the advancement of the Gospel, that the Lords cause suffer not reproach, and the Lord may give you leave to see the glorious goodness will at last arise to this poor harrowed Nation from your hard labor, and be made partakers of the Lords grace your selves, and do it not for others only, that only is able to satisfie you for your loss of Blood, your lack of Means, and restless pains. O look on this as your arrears, and you shall finde in *God* a better pay-master then any you have yet met withal, and from whom you have much more to receive then from the Estate, and with whom your service is more acceptable then with man, as hath been abundantly witnessed; keep close to him, you have had, and may again have much need of him, & can do nothing without him: let not the world nor conscience be able justly to say, ye do any thing against *God*, and be sure that in what ye do for *God*, ye shall not want help to do it, and at last *God* will make your enemies love you, and the Saints of *God* will pray for you, and love you in the Lord always

Appl. To the City, *Rev.* 16. 19. *The City of the Nations fell.* This is the falling time; if ye fall from Antichrist to Christ, it is a happy fall, if not, a woful one is predicted, in you is found all the blood of the English Martyrs, the injustice and pride of the land.

Appl. To men of differing Judgments:

1. Ye that are for Episcopacy, in this is the Angel Ministry ye contend for, *Rev.* 2. 1. cast out of the Church as extraordinary, brought in again.

2. Ye for Presbytery, in this ye have the true Church Presbyters, they governing joyntly the Church.

3. Ye for Independency, here is a Church governed by its own Officers, within it self, without any others to rule in it.

4. Ye Antinomianists; here is the gospel purely preached to the Saints, the Law to unbelievers.

5. Ye Seekers, here is a Church-government a long time hid, now to be revealed according to your expectation.

6, Ye Anabaptists, as the Assembly say, the constituting of the Church was and is to be of Believers, which are after to be baptized, as confessed to be done in the Apostles day.

So that without all question, when the true way of *God* shall be revealed, the spirits of all that are led of *God*, shall be gathered sweetly, unanimously, and gladly into communion one with another again, though now divided, that *Ephraim* shall not envy *Juda*, nor *Juda*, *Ephraim* more; which is that which is only sought for by me, and to be sought for of all that love the Lord and his Saints in truth, and expect mercy from him at his appearing.



F I N I S.



